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# TECHNOCRACY

## THIRD SERIES

### Part I.

Animal-man and Man-animal:  
A Working Understanding of Man the Social Unit

### Part II.

Old Irascible Strong and Trixie Cunning  
Their Sons and Modern Society

### Part III.

Parasitism and Personality:  
Conflicting Drifts in the Evolution of Society

### Part IV.

The World's Great Crisis:  
Emergence of Social Self-Consciousness

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## Social Universals

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By William Henry Smyth

CAN ANY "LIFELESS THING PRODUCE  
AN EVERLASTING AND INEXHAUSTIBLE  
SUPPLY OF GOODS"?

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# Technocracy

## Third Series

### PART I.

#### Animal-man and Man-animal:

#### A Working Understanding of Man the Social Unit.

By William Henry Smyth

#### FOREWORD.

It is very important in these days of confusion that those who are trying to make this a better and more liveable world, should understand one another in every way possible. For this reason it gives me pleasure to say that, having read Part I of my neighbor Mr. Smyth's Technocracy (Third Series), I find myself in hearty accord with it in the main; especially in the central place which he gives to Personality and Freedom. This evaluation of Personality opens a way to a moral and spiritual, as well as social and industrial advance.

With the severity of Mr. Smyth's indictment of early man and of modern society I cannot agree; but his forward look and many of his ideas are vigorous and suggestive.

June 17, 1921.

JOHN WRIGHT BUCKHAM.

(John Wright Buckham, D. D., is the distinguished scholar who holds the chair of Christian Theology in the Pacific School of Religion. He is the author of "Personality and the Christian Ideal," "Progressive Religious Thought in America," "Mysticism and Modern Life," etc.)

NOTE: The First and Second Series of these Technocracy essays were devoted almost exclusively to social Mechanics; in the present series the emphasis is upon the still more important element in our Social Problem—the social mechanic himself—Man.

This Third Technocracy Series aims at a "working understanding" of man, that supreme paradox—a free spirit expressing itself individually and socially through a physical body. It aims at such understanding of man, lacking which, an understanding of "society" cannot be had, and without which a solution of our Social Problem is an obvious impossibility.

Part I: Deals with the spirit of man—his unconditioned self—personality; human relationship to a universe at once creative and conditioned by its own laws; and shows how by knowledge of and purposive action toward those laws, the human being gains freedom and action worthy of his free essence. Thus man can "humanize" man's own animal nature, and produce the social instrumentalities appropriate to "human" self-expression.

#### Personality.

The human personality we know as Christ, or as Socrates, or as Shakespeare, or as Newton, imprisoned (as was, indeed, almost the case of the philosopher) in the body of a gorilla, would not be essentially changed thereby. The inappropriate embodiment might, it is true, some-

wise hamper its self-expression, but each would still remain gloriously human, and act in accord with his "human" character.

These extreme examples serve to illustrate a general proposition applying to all men.

It is that intangible elemental something (defying analysis), spirit,

soul, personality—call it what you will—that transforms the animal-man into the man-animal—into a human being.

### Personality a Basic Fact.

As to this there can be no argument. It is either obvious, self-evident, or all discussion regarding humanity—individually or collectively—here stops.

Such as cannot accept this basic proposition will merely waste their time to travel with me further on the tour of investigation I contemplate.

To those, however, who, like myself, deem it axiomatic, it should be of surpassing interest to join in an earnest effort to investigate how the wondrous combination of free spirit and physical machine—personality and animal body—coact and function together in the practical affairs of social life.

### It Is!

It is not of pertinent interest here to inquire how or by what omnipotent process of invention or by what miracle of Cosmic Self-expression this unique combination came to be. . . .

It is!

That fact is our starting point.

Starting with this it will be the aim of this essay to get such working understanding of Man, as displayed in his social activity, as will aid in solving some of the difficulties (flowing from this fact) which confront us in our troublous "Social Problem".

### Man an Animal—Plus.

Man, then, in one respect is truly an animal, linked to his animal ancestors by his physical structure and his animal instincts. Thus, like other animals, he is subject to all natural laws which undeviatingly govern animate nature—heat scorches, cold chills, falling rocks crush, torrents whelm, starvation weakens, sex desires and other passions drive furiously.

What makes Man more and other than an animal is his self-consciousness, his reason, his constructive

imagination, his freedom of choice; in a word, his Spirit—not possessed either by his brute ancestors or by his present day animal fellows.

### Human in Humanity.

Accepting these propositions (not as verbal or academic admissions but—) as valid in practical effect, it at once ceases to be matter for wonder that sometimes Man acts like an animal, at others with God-like purpose; and—inhumanity in man becomes merely the failure of the human in humanity.

Further, it is obvious that man's acquisition of human qualities does not change the facts of heat, cold, torrents, etc.—nature—but does profoundly change man's effective response.

### Self-Conscious.

Self-consciousness enabled Man to perceive himself as something other and apart from the rest of nature both organic and inorganic, including his animal fellows and his fellow men. He became to himself an individual, an entity in whom he has overwhelming personal interest. He knows himself as a source of pains and pleasures distinctly his own; an entity whose animate and inanimate friends and enemies are matters personal to himself—his friends to be favored by him, his enemies to be—by him—fought and destroyed.

### Reason.

His dawning reason, supplementing instinct, taught him that the shade of a tree or of a rock mitigates the scorching heat of the sun and the piercing cold of the blizzard; that by suitably locating his distance from a devouring blaze he changes its painful effects into pleasant sensations; that the torrent that could sweep him to destruction may also transport him without effort, in a desired direction. These and many other useful lessons his reason sums up in the dimly perceived but profoundly true generalization, that:

Animate and inanimate surroundings ("environment") are friendly or otherwise to Man depending on how he acts toward them. (Religion and Science—the two most energizing pro-



ducts of organized human thought—flow directly and derive their energy from this simple notion).

### Imagination.

Then comes his constructive imagination, mentally reconstructing earlier pleasures and pains, and urging him to renew in physical realization, the pictured joys of the past and prevent the recurrence of remembered mishaps.

### Choice.

Last, and most important, freedom of choice, guided by experience, reason, and imagination, permits him to select which rock, which torrent, which thing, which act (out of the many and varieties of each presented for choice) as best serving the probable accomplishment of his desires, and which to reject to avoid mishaps.

So starts humanity's upward course.

In breathing into animal-man His spirit, verily! "God blessed them, (and truly!) God said unto them: Be fruitful and multiply, and replenish the earth and subdue it."

### Nature.

The brute's acquisition of "human" qualities did not and does not change the facts of nature nor the effects of its laws. It is equally clear that it did and does profoundly modify man's possible and probable response to these and hence their effect upon him.

Heat, cold, rock, torrent, animal instincts, "passions" are still as potential of destruction as ever, but not to man—if he so chooses.

All nature and its urges, all its forces and its laws have become potentially his friends, if he so chooses and—his choice is constructively and rationally purposive.

### A Social Principle.

Clearly then (let me nail it here, in passing): It is a first principle of social design to so arrange and order the social structure that the animal instincts may not run counter to and shall act in unison with collective "human" purposes. And therefore it becomes a principle of social construction to provide avenues of utilization for these indestructible natural forces, in substantially the same manner and

method by which the mechanic so successfully deals with like problems of seemingly conflicting and indestructible forces in machine design.

### Free.

Before there can be a group there must, of course, be units to form it; so there must be individuals before there can be society. The character and possibilities of a society must necessarily rest upon the nature and capabilities of its component individuals.

Man, as we are agreed, is a free spirit, acting, functioning or expressing itself through the medium of an animal body that is an animate physical machine.

In using the word "free" there is implied activity, and not merely chaotic motion, but choiceful, purposeful action: preference to go in this direction rather than that, to do some particular thing rather than some other.

### An Infernal World.

This free choosing man, however, has become conscious of himself; conscious that he is; conscious not only that he is, but (to some more or less satisfactory extent) where he is at, what he is up against. He has become conscious to the extent at least that he is in a surrounding world of physical things and forces, a world that jogs along in most unpleasant disregardful indifference to his wishes, if indeed not diabolically adverse from them. Naively, this to him is an infernal world of storms and floods, scorching heats and freezing colds, rocks and sharp things which painfully bark his shins and tear his flesh, and of a myriad beasts, demons, and bugaboos that will surely make an end of him—if he don't look out!

Even his own particular body, that is his own inseparable property, has tricks and manners of its own which cause him no end of discomfort and much annoyance; it experiences freezing chills, torrid fevers, furious passions, exhausting fatigue, recurrently ravenous hunger; its joints stiffen, its parts break, its sense organs get agley in a multitude of disconcerting ways; and all these haps happen quite regardless of his wants and wishes; and

surely will make an end of him—if he don't look out!

### Circumventing Its Devils.

Having, however, an overwhelming interest in and regard for himself, man calls on his reason—poor and imperfect though it be—to aid him in avoiding these various mishaps and circumventing the malignity of their diabolical instigators.

Unfriendly haps and malignant traps are so incessant that poor reason has a mighty busy time of it and is kept everlastingly on the job, alert and at work, and with no union or umpire to call time.

### Experience.

So by constant exercise, and a growing stock of remembered and available experiences of past successes, hard-worked reason gradually develops and gets more and more effective to meet emergencies. Partial successes in the past are improved upon in the present; previous seemingly successful circumventings which subsequent experience proves to have brought worse consequences than those intended to be avoided, are next time handled with more caution.

Thus slowly is evolved the notion that not alone is the present difficulty to be met, but the possible or probable effect of the remedy is to be taken into consideration, as an essential element of every remedial measure.

### Now vs. Later.

So reason makes possible the weighing and measuring of wants and wishes: makes possible the rational comparison of later comfort against present gratification; makes possible to put into the scales of experience the fun of gorging now, regardless of starvation later, to be weighed against less joyous present moderation, regardful of freedom from later total abstinence.

### Mr. W. Man—A Parable

Mr. Wise Man, very hungry, very tired, and miles from home and dinner; luscious looking, good smelling, dainty tasting "mushrooms" . . .

Beast Hunger growls and whines pitifully protesting . . .

Reason whispers: "Caution!"

Appetite urges in loud and imperious tones: "Eat! eat! satisfy the beast lest worse happen!"

Reason whispers: "Caution!"

And all alert, on the job, nudges Imagination, to (pictorially) twist Man's in'ards into hard and painful knots, vividly re-presenting those physical and almost disastrous experiences of last summer.

"Look!" says Reason . . . "and—squirm! It's safer to squirm now at imaginary kinks than later at real knots in your little insides."

"Remember," says Reason, "and consider, if you want to continue your mundane existence and really value those plans you seemed to have so much at heart—those seductive fungi may not be mushrooms—caution!"

"Look!—consider the pictures, and squirm some more!"

"Then, forget your fatigue, disregard your hunger, take up a couple of holes in your belt, and strike for home."

"Get busy!—March!"

So Mr. W. Man—listening to the voice of reason—gets home, still very hungry, still very tired, enjoys his dinner, realizes his plans, and his days are long in the land.

"Good."

Thus reason substitutes rational desire and higher aspirations for "natural" instincts and "lower" appetite. Sets up mediate and distant ends, as against immediate gratification: the ultimate (and lasting) against the immediate (temporary and lesser) good.

"Good" clearly implies preference; a "good" direction is that in which one would go; a "good" object, the thing one would possess; a "good" action, that which one would willingly do; freedom in esse—effective freedom.

To Cunning Strong "good" means unlimited control; to Skilful Strong, "good" means unlimited opportunity for the fruitful exercise of constructive skill; to Tricksy Cunning "good" means unlimited scope for acquisi-

tion; to Simple Strong, "good" means opportunity to live unhampered his simple life.

Thus, to the Strong, or the Skilful, or the Cunning, or the Simple, "good" means the realization of his characterizing wants and wishes. To each and all, however, (regardless of nature-determined instincts, appetites, urges, or economic traits,) "good" means to "make good."

It means self-initiated development to the nth degree.

"Good" means realized "personal" freedom.

### "There Are Others."

Self-consciousness it is which makes possible that momentous question: what will it profit me? Wherein is it to my "good"?

But the stupendous fact of self-consciousness brings with it another rivalling it in importance.

As, humanly speaking, there could be no "In" lacking an "Out," no "Top" lacking a "Bottom," no "East" lacking a "West": so there could be no recognition of "Self" lacking recognition of "Other-selves", no "Self-consciousness" lacking its twin, "Other-consciousness."

### The Me and The Many.

This recognition, then, that "there are others," coupled with that basic human discovery: animate and inanimate surroundings (environment) are friendly or otherwise to "me" depending on how I act toward "them," necessarily brings about the question: what must I do to profit others?—and culminates in the higher and more complex self-consciousness in which the "me" is not only conscious of, but rationally reciprocal with, the many.

Hence comes the "family," the group, society—the Nation.

### A Rocky Road.

But it is a long, long way from these basic notions of individual character to their functioning smoothly in a rationally organized society.

And truly! unfriendly haps and malignant traps are so fearsomely numerous, and confusingly incessant, that poor undeveloped human reason

has a mighty busy time of it dodging social disaster by the way. For the social journey is not alone through an unmapped country fertile of seductive poisonous fungi; it is also beset with all manner of pitfalls, treacherous morasses of ignorance, rock barriers of established custom, raging torrents of ancient superstition, malignant difficulties (many real, more imaginary), all kinds and descriptions of irrationalities, bestial instincts, demon appetites, and goggle-eyed bolsheviki bugaboos, that surely will make an end of us—if we don't look out!

### Working Understanding.

In general terms our "working understanding" amounts to this:

Man is a free spirit, and as such is outside and beyond the laws which govern the physical universe. His thoughts (personal and spiritual life) are his own and have only self-imposed boundaries.

Man is an animal—an animate mechanism—and as such he is subject to and conditioned by all the laws of nature, mechanistic and animalistic.

Man is a combination of spirit and animal and as such (potentially) enjoys practically limitless though conditioned freedom. There is (substantially) no limit to his thoughts, and the limits to his acts are (potentially) the boundaries of the physical universe. His body is subject to the laws of chemistry, hygiene, mechanics, etc.; and he is at liberty to express his mental freedom physically, in any manner or direction, subject only to the laws of the physical universe involved in his purpose.

Man is fundamentally a rational being, (free to express irrationality), hence must express reason or act contrary to his essential being—and suffer the consequences.

Man is not only an individual entity, he is fundamentally a social being; hence he must not only express rational individuality, but also rational mutuality, in order to act in accordance with his essential being.

Man, the social being, contacts with other social beings only in the world of things and acts, hence must act,

man toward man, and man toward environment, and so arrange man-made environment — society — that neither individual nor collective activity contravene nature's physical laws or human nature—or suffer natural consequences.

#### Upshot.

The consequences—"punishment"—following individual irrationality are sickness, accident, failure to accomplish, and all the myriad of obvious (and obscure) futilities.

The consequences—"punishment"—following social irrationality are similar to those of the individual multiplied, together with characteristically collective futilities—debt, H. C. L. financial slavery, discontent, high death-rate, war,—our "Social Problem".

Still, this more or less valid and definite "working understanding" of the individual should be helpful to clear up some of the besetting difficulties, by enabling us to avoid blind paths leading nowhere; by enabling us to recognize social expedients which are unadapted to the normal functioning of human character, and by preventing futile attempts to force impossibilities upon human nature.

#### Do and Dare.

Courage is the virtue of virtues.

Truly, naive man sorely needed courage in his life-and-death "contest with nature". But courage unguided is only sublime folly, which intelligent purpose alone can transform into effective rationality.

To use his spiritual freedom, to be free, man must do and dare; and to do anything worth doing, man must learn and respect the mechanical universe in which the doing must be done.

#### A Sign Post.

Within his own make-up man finds such (practically) mechanical facts: his instincts.

These facts of nature cannot be altered by themselves. But they (like other, external forces—external to personality) may be and must be brought under the governance of

knowledge in order to effect spiritual freedom.

Man's progress in the Mechanic Arts has attained (relative) liberty of action with respect to the seemingly more external facts of nature.

Thus it is a sign post of experience pointing the way.

Just as the Mechanic Inventor chooses his goal and uses not alone his constructive imagination but also his Knowledge of the available materials and of Nature's Laws; and thus (and not otherwise) attains success: so, the solution of our "Social Problem"—spiritual and social purposive freedom—must and is to be gained only by combining with like insight, a like Knowledge (of the relevant Natural Laws and facts), and a like courageous application of this Knowledge in action.

#### An End in Itself.

Spiritual freedom in posse, lacking use, is only a burden—a crushing responsibility.

It must be in esse, ready for action—put into action.

But in doing (in accord with his spiritual freedom) man stakes his whole self. That is why I call work of a man's own heart an end in itself—not a means to an end.

It is such kind of doing in which the World-Force finds its complete human expression.

"Do or die" is really the human quintessence of life.

Do or die is self-expression raised to the nth degree. It is self-expression spiritually transfigured: he only can have true life who is ready to stake his life (and lose it) on his cause.

#### Harness the Animal.

The main task of man individually, and a crux of our collective task—our "Social Problem"—is to harness the animal in man.

The task, rightly conceived, is not to kill, or maim, or nullify the animal instincts in man, nor yet to "punish" (by social obloquy, imprisonment, or the electric chair, the non-social or anti-social expressions of these instincts), but to harness and utilize these brute forces for man's higher spiritual purposes.

The animal instincts must be "humanized."

The economic instincts must be socialized.

England's settlement of the Australian penal colonies and their present-day outcome are conclusive evidence that "criminal" ancestry is not "bad" ancestry. It also indicates that the humanization of the animal instincts is not an impossible task.

And the socialization of the economic instincts should be simple by comparison.

### Team - Work.

For the correct functioning of any machine or, indeed, any organism composed of many parts, co-ordination is indispensable.

Co-ordination is equally indispensable in the social unit, the individual, and in the social whole, the nation.

A mentally unbalanced (unco-ordinated) man—because he acts irrationally and is a menace—we call insane; and we take measures accordingly—to the best of our intelligence.

Our economically unbalanced (unco-ordinated) society, producing and accumulating fabulous wealth in peace times which irrationally saddles on its masses a still greater debt, and mortgaging its (more than) total wealth to a few citizens forever we do not call insane; nor (though we perceive the menace) do we take measures accordingly—to the best of our intelligence.

Our economically unbalanced (unco-ordinated) society which, while engaged in destroying fabulous wealth by war (for national self-preservation), irrationally produces millionaire individuals by the thousand, we do not call insane; nor (though we perceive the menace) do we take measures accordingly—to the best of our intelligence.

A mentally unco-ordinated man is foredoomed to failure, is always in trouble, and is a menace to himself, and others.

An economically unco-ordinated society is foredoomed to failure, is always in trouble, and is a menace to itself, and others.

### Owners of Tin Lizzies.

Every man who possesses a Tin Lizzie, or a high-priced Nickel-plated Elizabeth, knows what lack of mechanical co-ordination means: co-ordination between spark and compression, co-ordination between intake and exhaust valves, co-ordination between air and "gas"—and he becomes profoundly interested when any of these co-ordinates get gley. . . .

If all our citizen owners of Tin Lizzies were a hundredth part as intelligently interested in the thousandfold more important social disco-ordinations as they are in those of Tin Lizzie's in'ards, we should soon have a social machine as effective, as dependable, as smooth-running as the most perfect product of the mechanic arts.

### Man's Free Spirit.

You will recall that there is interaction, reciprocity, between man and his environment. Environment may help or hinder development, be friendly or otherwise depending on how we act toward it. You will recall also that environment is (in effect) modifiable by our relation to it. There may be modifications of response in situ, by draining a malaria-breeding swamp; or through change of position, as when a Chicagoan removes to San Francisco—or better still, Berkeley—to escape pneumonia-breeding winters. Social environment, as all will agree, is even more largely modifiable.

In every case the effective modifier is man's free spirit.

### The Pilgrims.

It was man's free spirit which led the first founders of our republic to the New World. And is it not a striking coincidence that among the prime motives of the Pilgrims and other early colonists was specifically the quest of spiritual freedom?

Nor is the significance diminished by the incident that they sought spiritual freedom in a special and narrower sense: religious freedom.

They found better than they sought.

### A Vast Free Land.

From the straight-jacket of little England, from a narrow land beset

with moral and mental fences and still more restrictive conventions, the Pilgrims came into wide open spaces, practically boundless in extent, came into a vast free land.

In the evolution of the American this environment—large, free, unrestricted—comes in for a great part of the credit. Even in our own day there is left in America "illimitable space," as compared with crowded Europe. And this favorable environment powerfully aided and aids in the development of Americanism.

### America.

There was indeed at work a selective process: emigration is likely to appeal only to the more venturesome, and those are likely to be the more strenuous, the "fittest."

But even so, large credit goes to the environment.

It was what America had to offer that attracted the bolder spirits, and its obvious dangers daunted the more timid.

And that the bolder had the imagination to be so attracted was due to their possessing spiritual freedom in esse, so that to become and be free in fact was their master urge, their effective purpose, their spiritual objective.

### Man and Environment.

This to us momentous example is a beautiful and impressive illustration of the interaction and reciprocal relation of man and environment, of the "miracle" of spiritual freedom in a mechanically conditioned universe.

But if the early settlers of America (and many or even most of them that followed across the ocean in the revolving years) were led by the spirit of freedom and came into a free land, they did not come free from dangerous personal belongings, "goods" and gods, and bugaboos—they had much better left behind in musty old Europe.

### Social Conventions.

They brought with them a host of

barbarous old social conventions and customs; and these, replanted in the virgin American soil, throve lustily, defacing and ravaging the lovely free land with ruthless greed, and polluting its free air with the noisome odors of chattel and financial slavery.

And if our great and fair land may still claim some greatness and some fairness, it is due only to the fact that America was too much for them.

In short, the American failed to refashion his social environment in accordance with his changed physical setting.

### The American.

Yet we of the United States have a better chance of retrieving past errors—the refashioning ("reconstruction") of our social structure—than have other peoples.

We are relatively free from the restraints of class, of caste, of traditionalism, the dead weight of which is the finished product of Old World heritage. Then, too, the American has more "initiative," the result of pioneering conditions and the "conquest" of a continent.

The American has impressed himself on his environment and reciprocally he has received its American impress.

Due to the reciprocal interaction of the man and the environment there has resulted a greater fluidity of the social setting, and to the man more resourcefulness, hence more effective freedom.

### Thinks and—Does.

Man, then, conditioned by the mechanical laws of the universe and his own animal instincts, has freedom in choosing his relation and action toward these seeming limitations; and out of what he thinks expressed in what he does emerges his effective free spirit; emerges Cunning Strong, Skilful Strong, Tricky Strong, Simple Strong; emerges Newton, Shakespeare, Socrates, Christ; emerges the Man—wondrous Human Personality.

Fernwald, Berkeley, California.  
May 16, 1921.

# Technocracy

## Third Series

### PART II.

## Old Irascible Strong and Trixie Cunning Their Sons and Modern Society

By William Henry Smyth

**NOTE:** Part II takes up the instinctive side of man—his conditioned self, inherited from his animal ancestors, that any rational social structure must rest on. But the social environment is modifiable by man's will, so, given the will, the "socialization" of the instincts, in a manner appropriate to man's aspirations, may be accomplished by a suitable reconstruction of the social institutions.

#### Irascible and Trixie.

In the forest primeval, Irascible Strong, our semi-human first parent, promiscuously thrashed and smashed with his ragged tree-branch-club, joyously cracking skulls in his gory pursuit of grub and—life interest; and Trixie, his less powerful and less ferocious, but more cunning mate (in her pursuit of life interest and—grub), jolted his sluggish wits by her audaciously flirtatious actions; swiped some of his procurements; and in many other feminine ways acted most reprehensibly.

So it is today—merely modernized.

#### Today.

Man must eat to live, must breed, must protect himself and his offspring against the vicissitudes of life and the inclemency of the weather, today—just as in the old days half a million years ago. And in all the the ages since, neither the circumstances of life nor the primal necessities have changed in their fundamentals.

#### Right of Might.

The fierce and fearsome sons of Irascible and Trixie—Cunning Strong, Skilful Strong, Simple Strong, and Tricksy Cunning—procured their grub and life interest, each in his own untutored way and in accord with his inherited make-up—Simple Strong by labor; Skilful Strong by skill; Tricksy Cunning by stealth; and Cunning Strong by favor of the gods and—right of might.

#### Everywhere and Always.

It has always been so in the past—East, West, North, South, in China, in India, in Assyria, Egypt, Greece, Rome—strength, skill, cunning, contending and contributing, each after its kind, to make for human supremacy.

So it is today—merely modernized.

It is only the same old nobly simple poem of human existence done into modern prose in the varied life histories and (fictitiously) complicated social activities of the most up-to-date descendants of that primordial semi-human Cunning - Skilful - Strong family . . .

#### "Divine Providence" and—Guns.

Simple Strong—the Masses—labors simply, and propagates proliferously; Skilful Strong—the Artisan—gets his livelihood and his joy of life by the exercise of his constructive skill; Tricksy Cunning—the Capitalist—gets his keenest delight (and other more concrete evidences of success) by the exercise and gratification of his stealthy cunning; and Cunning Strong—the Ruling Classes—they get their glory, grub and fun out of bossing the world, by favor of "Divine Providence" and—right of military might.

#### Man—The Measure of Society.

In Cave-man time the world (as he saw it) and cave-man society corresponded to cave-man character.

So it is today—merely modernized.

If man is not unqualifiedly the mea-

sure of the universe, he surely is the measure of society. No society, no social complex, can have an excellence superior to that of the individuals who compose it—the widely accepted notion of “the State” to the contrary notwithstanding. Nor can there be real virtue or lasting vitality in any society except when and in so far as it gives the amplest scope (“freedom of opportunity”) to its individuals.

To the society-builder—the social mechanic—the matter of foremost concern must therefore be man; man in his simple essentials—his intrinsic nature, his fundamental needs, his unquenchable aspirations. Only as these are understood and properly taken account of, can the work of social reconstruction prosper.

#### Conditioned.

Men’s minds are free.

Men’s thoughts in physical realization—action—(and hence the success of their life activities) are conditioned by “Nature.” The most economically potent of these conditioning factors are their instincts.

Men’s instincts have been developed in the process of evolution, by inheritance from man’s animal ancestors. Human instincts being nature’s own handiwork—evolutionary products—are part and parcel of nature; facts at which we may scold (if we must spend time foolishly), but to which we must bow. And it is the part of intelligence to make of advantage what we must submit to of necessity.

#### Don’t Grouch.

To grouch at our sixty-odd inches and to wish men ten feet tall, and not to use our two while wishing for three arms, would be no idler than not to accept and take advantage of man’s instinctive equipment.

We are as we are; it’s the part of common sense to make the best of it.

#### Instincts.

In the human evolutionary elaboration of the animal instincts, as we have seen, three strands developed in such manner as to make them of primary economic importance. Their archetypes are Skilful-Strong, Cunning-Strong, and Tricksy-Cunning; the

embodiments of the instinct to make, the instinct to control, the instinct to take.

#### Traits.

All three stand out sharply by contrast with the economically undifferentiated (but supremely important) mass, whose instinctive urge I have characterized as simply the desire to live—Simple-Strong.

From this threefold differentiation of human acting-traits—one might call them economic instincts—comes a corresponding three-fold articulation of the industrial community into Production, Distribution, and Direction.

#### Order vs. Chaos.

An orderly purposeful division between them (as against their planless and confused intermingling in our objectless social conglomeration—our alleged social organization) is imperatively needed. The need of clean-cut and purposeful division rises from the very nature of the industrial process, and without it efficient functioning is impossible.

#### Man.

If anything is unquestionable in matters sociological, it is that we cannot deal with society unless we can deal with men; that we cannot understand society unless we understand Man.

But, as in the machine-shop (dealing with inanimate material), we need aim at no more than an effective understanding, that is, one effective for the pertinent purposes—a working understanding.

#### A Working Knowledge.

A working understanding does not imply that there is needed a “complete” and “perfect” or even “scientific” or “philosophic” understanding of the whole man. Such is no more needed than is a similar understanding required of electricity as preliminary to its effective utilization.

For that matter, of what have we knowledge—complete and perfect?

Such knowledge has never been attained and apparently is unattainable.

If there is any one who understands “electricity,” or “energy,” or “matter,”



or "motion," or "space," or time," he should enlighten the physicists, mechanics, and electro-technicians, all of whom aver that they understand none of these marvels. Yet they use them in a multitude of ingenious ways and with almost awe-inspiring effect.

So, in sociological matters, all we need is a like working knowledge of how man acts.

### Common Sense.

Such knowledge is neither mysterious nor occult, nor is it the private property of privileged specialists, nor the peculiar province of profoundly learned pundits, but is open and obvious to all who will use their eyes and common sense.

For this paradoxical compound of instinctive-animal and free-spirit—Man—is, socially, a Doer. Not only primarily, but exclusively.

Whatever does not run into act, socially and sociologically may be disregarded. What a man thinks, if it go not beyond thinking, is socially indifferent.

### Acts and Thoughts.

What Man does is what matters.

A man's thoughts are his own; only his acts concern or affect his fellows—society.

Man's activities are his reactions to environment. A specific act will be the resultant of two sets of forces: one rising from within, the other from without—one from the individual, the other from his environment.

### Social Environment.

The society in which a man lives and acts is every bit as much part of his environment as climate, topography, and so on. Whatever power man has gained to affect his non-social ("natural") environment (by virtue chiefly of the labors of the scientist, the inventor, the mechanic), is far inferior to his power to effect changes in his laws and customs—his social environment.

Obviously, of those activities that are socially significant, the social environment is more important than the non-social. Nature has made man and provided his natural environment, but man makes his own social restrictions and conventions. And there lies the

more hope in recognition of man's ability to modify his social arrangements—man-made environment—when it is recognized that he cannot (on the points here pertinent) change himself.

I have said that an act is a compound of environmental and individual forces.

The individual is essentially unchangeable—human society has always been composed of Cunning-Strongs, Skilful-Strongs, Simple-Strongs, and Tricky-Cunnings.

Social environment has changed kaleidoscopically, and can be changed at society's will or whim.

### Must Fit Human Nature.

The remedy for conditions deemed undesirable lies not in attempting to transform, regenerate, or reform the individual or groups of individuals to suit reformers' notions, but in modifying social environment to suit nature's laws and conform to human nature.

This seems to me to be axiomatic.

### Tricky Cunning.

As long as society and social conventions are so organized that Tricky Cunning can gratify the cravings of his nature only by batten- ing on his fellow-citizens, he will batten despite all pious protests and "uplift" preachments, and will evolve plenty of pious justification for his batten- ing to boot. Yes, he will sanctimoniously call High Heaven to witness that he (like the batten- ing Coal Baron who said it) is one of those "Good and great Christian men to whom God in his infinite wisdom has confided the property interests of the country"; and "a wise God" (as another Baron Battener put it) "gives wealth to those best able to administer it."

Tricky Cunning is not to blame for gratifying his acquisitive propensity, in the only way we leave open to its gratification; but we prove ourselves incompetent or careless social designers in not arranging an avenue—"freedom of opportunity"—for this instinctive force to function in a direction beneficial to society.

### **The Bed Rock.**

Since activities are reactions to surrounding conditions, and since these reactions are conditioned by specific make-up of individuals, is it not obvious that this individual nature is the bed-rock upon which we must build the social structure?

The controlling factors are spiritual freedom, on one hand, and instinctive urges on the other.

These seemingly opposing factors must be reconciled. They require adjustment toward each other, as the whole man must be adjusted to the whole environment—as the necessity of a prosperous existence.

The instinctive complex is a product of evolution, and therefore probably modifiable only by evolutionary process. Practically it is a fixed datum, a persistent motor force.

### **Explosive Energy.**

Instincts are essentially appetitive. They are life energy, stresses, vital forces that ever strive to become kinetic, to explode in action—in doing. They exert an imperative inward urge, an urge seeking expression, seeking gratification. When this is denied, they set up inward strain and distress, which strain and distress, when experienced by sufficient numbers, is expressed outwardly in “social unrest.”

### **Cosmic Birthright.**

Man's spiritual freedom is his cosmic birthright, which he must vindicate by action before he can have the full enjoyment of it. Here, as everywhere in our world, we have exemplified the order of spiritual freedom reconciled with inflexible physical laws.

To be really free, man's dominant instinctive urge must be satisfied. Contentment is merely the psychic index of a good adjustment. And good adjustment hangs on self-expression: scope to the dominant economic instinct. Else contentment is impossible.

### **False Doctrine of Pleasure.**

This indicates what seems to me the error in the seductive doctrine of

pleasure, that theory of hedonism which interprets man's aspiration and action as a striving for “happiness.”

Nor is the case altered if some other term descriptive of a state of mind be substituted for happiness. It is, at best, putting a secondary effect in the place of a primary fact, referring the effect of the electric discharge to the ineffective rumble of the thunder.

### **Rapture of Creation.**

When man strives it is, after all, in obedience to an inner urge; and it is irrelevant whether that urge be consciously understood or not. And what is socially pertinent: this urge is not generalized and vague, directed at some psychic state, but specific and precise. It is an urge to do a desirable something, to accomplish an attractive purpose. It is an urge promising pleasurable satisfaction, indeed, but it is the joy of “something accomplished, something done.” Truly a spiritual satisfaction, a human realization of the cosmic rapture of Creation—self-expression.

### **The Primal Curse.**

Closely connected with this is my inability to share the (alas, still crazily popular) view of work as “the primal curse”—I would almost say my inability fully to understand how that poisonous view could ever have gained acceptance. That it has gained acceptance is in itself perhaps the most impressive testimony to how miserably we have failed in our social contrivances. For such utterly inhuman misconception of the true nature of work can have arisen only from the abuse of work, from miswork—from forced work, work not self-initiated, work not expressive of the worker, work which indeed violates the worker's characterizing instinct.

### **Person vs. Product.**

The foregoing offers another point of support for the acceptance of the fundamental notion which I have attempted to recommend to you, that:

The individual is far more important, even economically, than his product.

The chief benefit of the individual doing anything which is at all in the line of self-expression lies, not in the outcome, but in the doing.

Is not this really self-evident?

An activity performed in response to an inward urge brings that condition of liberation to which all organic needs tend and in which, for the time being, they find their end. This liberation it is that makes itself known as primary satisfaction, and gives rise to the feeling of pleasure. The performance of work after a man's own heart is an end in itself, not merely a means to an end. What lies beyond, what "product" or pecuniary gain results from the effort, is a secondary matter.

#### False "Efficiency."

It is the failure to realize this vital truth that makes modern so-called "efficiency" humanly inefficient, and a dangerous fallacy.

This disposes of the unfounded, or quite wrongly founded, notion that without the social "incentives"—pecuniary "profit"—now in force, working performance would be gravely impaired. That lacking "profit," men would quit work, to vacuously twiddle their fingers and thumbs. Ages of human experience are all to the contrary. "The devil finds some mischief still for idle hands to do," is a bit of simple folk-wisdom expressing the fact that inactivity is a human impossibility.

#### Con-struction or De-struction.

Close the avenues to con-struction and men will turn to de-struction. The urge stress must find relief, it will find relief either in service or in dis-service—in work or in war.

Where "incentive" is not merely a euphemism for "necessity," its modification will not extinguish the activity which it is supposed to incite.

It is quite idle to suppose that the abolition of social institutions facilitating, say, private profiteering, together with the incentives thereto, would make a man of distinguished organizing ability turn to bookkeeping or typing or nursing a rag-doll, in disgust and despair. It is much more reasonable to expect that he

will strive just as lustily to "organize" for national benefit, as he does now for private profit. And where the incentive is simply necessity (as it is for the great majority), is it rational to suppose that a willing worker (willing because he has the work he wants) will work less, or less efficiently, than an unwilling one?

#### Blue Laws.

In planning an outcome, or designing a machine, only a crazy or a crassly ignorant man would attempt to change the essential character of his materials, or to modify the laws of matter and motion.

But this seemingly has been and still is the course pursued in our social endeavors, as evidenced in some of our prohibitive measures, our "blue law" foolishness, many of our punitive and repressive statutes, and our glorified "Modern Art of Efficiency."

#### Facts of Nature.

The scientist and the mechanic know that the laws of nature are invariable and the qualities of materials are fixed. However convenient, at any stage, it might be either to be able to subvert nature or endow his materials with qualities they do not naturally possess, the mechanic knows he has no such magic power. Instead, he must arrange, order, and often modify his plans in accord with the facts of nature.

#### As Man Is.

So it is and must be with the social constructor or reconstructor (and this is usually overlooked by "social reformers"): he too must take his human material—with its animal instincts, its brute-man heritage, its economic traits—just as it is.

Men are as they are: some are selfish, brutal, cruel, thoughtless, irrational; some are benevolent, kindly, loving, thoughtful, rational; some men are more or less all these qualities; some men want to make, some men want to take, some men want to boss; and many men have no particular hankering to make, or to take, or to boss, but merely want to rationally live their own unhampered

lives—to live simply, to work sanely, and center their interest in their families.

### Build Society to Suit.

It is therefore an essential part of the "Social Problem" so to arrange society that all the human instincts, urges, traits, and qualities have due consideration and free scope to serve useful ends and perform their appropriate functions in the economic organization—the Nation.

In short, we must take men as we find them and build our social structure to suit them as they are, and build in unison with Nature's "Law and Order," as this is disclosed in our experience. And, in addition, we must build in accordance with our highest ideals of social worth and to subserve our loftiest national purposes.

### A Social Object-Lesson.

As the mechanic inventor strives to organize mechanisms to realize his highest ideals of mechanistic efficiency, so must we as social constructors strive to organize the social structure to realize our highest ideals of human worth.

We should not expect (nor be discouraged if we fail) to build a "perfect" social machine; and we should expect to build and rebuild, modifying and improving as our growth in knowledge and our ever-increasing social intelligence enlarges, and purifies our National Ideals.

### Creative.

Constructing tentatively is not exceptional and peculiar to the Social Problem.

Quite the contrary.

If we take experience for guide, the Universe itself is disclosed to us not as a finished perfect work of a now resting Power, but as a growing, developing, ever expanding process of Creative Self-expression.

Everything suggests that motion is more fundamental than rest—that rest (non-motion) is somehow an illusion of the senses; or at most a state of partial and temporary equilibrium: that the Universe is not static but creative, dynamic, progressive.

And so must we be creative, dynamic, progressive—or perish.

### Compromises.

Every human endeavor, the accomplishment of every purpose—the realization of an ideal—is a series of compromises growing out of the requirements of the idea and the characteristics of the available materials, through which it is physically expressed. To effect some of such compromises satisfactorily, one general idea or principle disclosed in the mechanic's experience, and which has at times been very helpful to him, here seems to possess peculiar significance to the social mechanic:

Motion is just as responsive to reduction of pressure in front as to addition of pressure behind.

### Carrot vs. Club.

As in the machine shop, so also in social construction, the first expedient has the advantage of avoiding the compression of, and consequent generation of heat in, the mass acted upon.

How obviously true is this fact, but how universally neglected in our dealings with human masses!

Hope is more stimulating than fear. Hope incites, fear benumbs. The carrot in front of the donkey is as energizing as the club behind—and costs less effort.

Yet, how general our social recourse to fear, how frequent our employment of the club.

Brutish Irascible's witless method—merely modernized.

### Crime.

So long as "crime" is the direction of least resistance, there will be "criminals." Or, put in terms of our commercial age, as long as social "bad" pays, social "good" cannot thrive.

Under present money and ownership conventions, legal possession is accepted as equivalent to production of the things "owned." Hence desire to possess must increase at the expense of desire to produce—taking is easier than making. Thus the parasitic effort to take rather than the productive effort to make has naturally become to many the direction of

least resistance. And to get something for nothing is the highest expression of this motor idea and commercial ideal.

**Messrs. Maker, Swiper, Stealer, and E. Merger.**

The huckster who swipes broom-corn to make his brooms clearly is better circumstanced than his competitor who buys his broom-corn. But slow-going Mr. Swiper, who only takes material, cannot compete with, nor sell as cheaply, nor flourish as luxuriantly as his still more efficient rival who stealthily acquires brooms—all ready-made and marketable. And none of them—Mr. Maker, Mr. Swiper, nor Mr. Stealer—has a ghost of a chance with Mr. Efficient Merger, who “combines” and high-finances all—the “profits.”

#### “Prohibition.”

Repressive legislation—prohibition—is back-end-to.

It is sheer waste of energy, and probably worse.

It is crass foolishness to try to make people “pure” and “good” by statute, or temperate and moral by law and punishment.

It is the substitution of submission—slavery—for self-control.

Seeming success in this direction means real failure, retrogression, not—progress.

Should prohibition laws result in complete “success,” destroying the beverage use of alcohol and, with it, the acquired physical and spiritual resistance thereto: the second or third generation will lack this painfully acquired spiritual strength and protective experience, and the result of the “rediscovery” of beverage alcohol upon that generation will be similar or worse than alcohol’s effect upon similarly unprotected aborigines.

But . . .!

We can, by legal and other conventions, make morality, temperance, goodness, desirable; i. e., the ((social) direction of least resistance, for self-initiated effort—encourage “virtue” instead of punishing “vice”—the succulent and energizing carrot instead of the skull-cracking club.

Brute-instinct yells—Kill!—Crucify!  
Reason whispers—Utilize.

#### Social Good and Social Bad.

Human action expresses itself in the direction of least resistance, in much the same way as “natural” energy. Results will be desirable or otherwise, depending upon the intelligence, or lack of it, in selecting the streams of human energy suited or unsuited to the object sought to be accomplished.

When custom and convention make the wages of social good greater than the rewards of social bad, the social criminal will become the social saint—malefactors of great private wealth become benefactors of great public worth. So long as convention puts a premium on taking and social punishment on making—the makers will grow thin, the takers wax fat.

Under these conditions, however, our alleged industrial democracy social machine is headed for old man Revolution’s repair shop, or—the scrap heap.

#### Futile Questions.

Discussion as to the “goodness” or “badness” of a system or method apart from the purpose to be accomplished (as, for example, Capitalism vs. Socialism) is futile, leading only to confusion.

Is individualism good?—collectivism bad? Is egoism bad?—altruism good? As well ask similar questions regarding one-many, going-coming, rigidity-flexibility, heat-cold; and all the thousand-and-one other reciprocal qualities and characteristics. All such terms merely indicate relation, not self-sufficing entities. They designate complementaries, no one of which could exist or be conceived in the absence of the other. Besides this, “good” and “bad” are also meaningless in this connection, as they connote ethical relations in the mental realm of thoughts and ideas, not space and time measurements in the physical world of acts and things—social activity.

To talk about “profiteering” as “good” or “bad” is merely to talk nonsense. It is an efficient method of enriching the few at the expense

of the many. Thus—as a means to effect the purpose of Mr. Profiteer—it is open to no reasonable criticism.

### Social "Sin".

Social "goodness" is accomplishment of socially desired ends. "Badness" is failure in that regard. This criterion applies equally in social mechanics as it does in the machine shop.

"Sin" alike in both of these departments of human effort is neglect to use the befitting means or materials. When a mechanic for selfish gain, from misdirected economy, or from ignorance employs a power-shaft too light for its load, there is no doubt as to where blame should lie.

How about a businessman or banker who, for the same reasons, places a heavy load of responsibility on human shoulders too light for the burden—who entrusts millions to youthful and underpaid clerks?

### Objective of the Nation.

Thus, in the social organization, the human parts must be arranged, not alone with regard to the immediate requirements of their work, or the "efficient" output of products (as is present "efficiency" practice), but primarily with reference to the human needs and the natural characteristic of the worker, the democratic ideal of the people, and the ultimate purpose—Objective of the Nation.

### Built That Way.

The point here to be reinforced is how vitally important are these natural characteristics of the human units of the social structure, and how profoundly society is affected by their instinctive constitution.

Introspection will confirm what I have argued on the ground of the evolutionary history of man.

Let any one look within himself and examine the quality of his preferences, their motivation, and the line of action into which they run: he will most likely find something in the nature of a categorical imperative—a must. Why do I dislike this, why do I like that? The answer would probably be:

Because—I am built that way.

### "Right" and "Wrong".

But note, this inward compulsion is felt to be, and is, something very different from coercion exercised from without, whether the compulsive force expresses nature's activity or the arbitrary will of others.

The inward compulsion is not felt as a mere "must". The compulsive quality may, indeed, not be felt at all; it may remain unperceived until disclosed by inward search.

What is always felt, however, is that it—is "right".

Coercion, on the contrary, is always felt to be "wrong".

### Self-Expression.

This inward compulsion, then, carries with it a sense of sanction. And it has this sanction because it is initiative—it is the expression of an instinctive urge.

That is, it is self-expression.

If one could venture to use the term "right" otherwise than relatively, as an "absolute", one might be tempted to say: self-expression IS right.

### The Japanese Question.

How individual instinctive bents affect social action may most readily be perceived in cases where the same instinctive reaction governs great numbers of men. Take, for example, the Japanese question which of late has assumed such seriousness for the people of the United States and particularly for us Californians.

In the mass of arguments advanced for and against Japan, one stands out like one of our granite buttes:

"Race antipathy," say the pro-Japanese.

Quite true; answer we; it is race antipathy.

But what does that mean?

Essentially it signifies simply a race preservation instinct: an instinctive objection by men of the white race for hybridization with an alien race.

They want to remain white.

### Vox Populi!

Let it be admitted that this desire may be injudicious.

Let it be granted that, under a yet undiscovered canon of super-aesthet-

ics, our complexions would be improved by being jaundiced, that blue eyes would be bluer gazing from oblique lids, that a shrinkage of our stature would bring us closer to earth.

Let it be granted that the eugenics-to-be would demonstrate a great mental improvement of the American people resulting from their ceasing to be Caucasian and becoming yellow-white mongrels.

All of that would avail nothing—  
avails nothing.

The policy laid down for our dealing with Japan is ultimately dictated by—instinct; or, more accurately expressed, by the frank and wise recognition of an instinct.

“We just don’t want to.”

Vox populi, vox dei.

#### **Fits and Mis-fits.**

Economic institutions and conventions (laws and customs) being man-made, may be rational or otherwise, may be self-initiated or imposed, may be native or adopted, may fit or misfit the natural characteristics of the individuals composing a social aggregation, may rest on autocratic or democratic notions, and may express debasing or ennobling ideals.

#### **Creative Consciousness.**

But every idea or ideal, whether its rays point up or down, has its initiating flame in an individual creative consciousness.

And, it is ideals—realized—that make the social world move; valid ideals for progress, false ideals for retrogression or profitless milling around in a vicious circle.

So it is almost a truism to say that:

All social and economic ideals are futile and dangerous that violate nature or invade the sanctuary and sanctity of the individual.

#### **Man Is a Compound.**

Before closing, and at the risk of repetition, I want to hammer home this and one or two other ideas which seem to me to be of controlling significance.

The individual man is a compound of creative spirit and nature-evolved instinct:

The first is elemental—free.

The second is a product—governed by physical laws.

All human beings are alike in freedom of spirit—to the extent that they realize their freedom. But they differ without limit in their individuality, that is, in their proportional admixtures of inherited instinctive traits, urge-force, and general make-up.

Hence nations differ in their effective capability to realize their social ideals—to utilize their nature-provided opportunity for national self-realization, through rationally appropriate economic institutions.

#### **The American Nation.**

While the spirit of man is free to choose well or ill, it is economic instincts which determine economic possibilities. And society is no more than the aggregate of the individuals that compose it. The American Nation is nothing more or less than a hundred-and-odd million (potentially free but self-bound) American Simple-Strongs, Skilful-Strongs, Cunning-Strongs and Tricksy-Cunnings—and our national character is the sum total of our inherent and our inherited characteristics.

#### **Our Unprecedented Responsibility.**

We occupy a wonderful continent and we have an unparalleled opportunity: thus we face an unprecedented responsibility to prove our worthiness of this great trust—to prove that our spiritual worth is at least commensurate with our physical wealth.

# Technocracy

## Third Series

### PART III.

#### Parasitism and Personality: Conflicting Drifts in the Evolution of Society.

By William Henry Smyth

**NOTE:** Part III exhibits the twofold nature of man in its interaction in our present "society," as yet unorganized for the mutual adjustment of animal instinct and social reason. It is shown how at present the evolutionary urge to self-support is opposed by the evolutionary counterdrift, parasitism: how this drift (facilitated by the belief in magic) supports the existing system of finance, itself the quintessence of parasitism: how this must lead ultimately to ruin, of parasite as well as host.

#### Old Order and New Order.

Irascible Strong, ferocious, blood-thirsty, two-fisted killer, with Trixie, his stealthily cunning two-handed mate: here was reached the pinnacle of animal development, the limit, the end-result of all the factors and forces of animal evolution—the climax.

Into this end-result there entered an "elemental something" transforming the climax into a new starting point, and initiating, not only a new direction, but a new order of development.

The old order, still existing and functioning in the animal world, was restricted to producing new animal species, thus is characterized by limitations.

The new order, of which Man is the sole expression, is characterized, as we have seen, by freedom.

#### Self-support vs. Parasitism.

For survival in the animal world (under the old order), two directions of effort have been available and have, respectively, been followed by animate organisms as their direction of least resistance. The two directions may roughly be expressed as:

By the way of productive self-support.

By the way of deductive parasitism.

These path-takers are broadly represented by prey and predator, ivy and oak, by herbivora and carnivora, ("Bulls and Bears"?), by host and parasite—big bugs have little bugs upon their backs to bite 'em, little bugs

have still less bugs; so on, ad infinitum.

The divergent trends or paths of survival suggest to the human onlooker the idea of "upward" and "downward"—evolution and devolution. And it is to be observed that this "upward" and "downward" trend of survival effort passed over with our animal nature into human development, and consequently into our social expedients and conventions.

The upward or self-support tendency naturally expressed itself early, in crude agriculture and rude industries, gradually being developed and refined into modern arts, crafts and sciences.

The downward or parasitic tendency naturally expressed itself in its crudest (cannibalistic) form in the earlier and more animal stages, gradually being developed and "refined" from its raw crudeness, in keeping with the "higher" development of humanity, into exploitation—slavery direct and indirect; into cunning thievery—legalized and otherwise; into cunning cheats in all their variety—unearned "profit" chasers; into cunning wealth absorbers—"hoarders," "profiteers," etc., and all kinds of wealth-wasters—idle poor, idle rich, hobo and aristocrat.

The generalized present-day social expression of the two trends I have indicated by dividing society into "Makers" and "Takers."



**"Preference."**

As the "New Order" of development progressed (and progresses) man has gradually acquired a distinct and conscious preference for the "upward" direction of development and a repugnance from even the idea of parasitism—we hate body lice, and "varmint" of all kinds.

Man's collective thinking—social conventions—has not caught up with his individual intelligence. We have acquired habits of bodily cleanliness; we are as yet far from a similar preference for social soap and cathartics—external and internal social purity. Hence parasites on or in the community do not produce the quick and spontaneous loathing which parasites on or in the person (bed-bugs, body-lice or tape-worm), provoke in the individual.

Witness: "One man's misfortune is another's opportunity"—a commercial aphorism, which is a stupid social fallacy, but a valid parasitic axiom; also: "profiteer," "interest," "unearned increment," "four hundred," etc.; all of which are merely "respectable" euphemisms for social matters and things that, couched in more direct terms, would produce feelings similar to those aroused by "louse," "tick," and "tape-worm."

**A Basic Proposition.**

Man's advent, then (explain it how you will) introduced on earth a being differing in kind from all that preceded him, a true "combination" of matter and spirit, of animal and spiritual, of mechanism and—personality.

In man was "combined" the predatory animal with its restricting instincts, and spirit with its unrestricted creativeness.

If this proposition is not accepted (as earlier I said about a similar one) there can be no further discussion; indeed, there can be no "Social Problem" to discuss.

But this proposition once truly realized, and its valid implications rationally applied, the Gordian knot of social difficulties calls for no cutting, for it loosens up and becomes amenable to comparatively easy rational manipulation.

**Human Elements.**

As the complication of machinery is resolvable into two simply usable (though incomprehensible) mechanical elements—the wedge and the lever—so the complication of society and social activity is resolvable into, flows out of, and rests upon two simply usable (though incomprehensible) human elements—instinct and personality.

These are the fundamentals of Man, individually and collectively; and society's function is to employ one to liberate the other.

**Junk Piles.**

As in practical mechanics failure to get a "working understanding" of the simple mechanical elements—the wedge and lever—brings mechanistic confusion, "perpetual motion" foolishness, vast wastage of human energy, wealth, and material; brings difficulties (real and imaginary) and fills the Patent Office and junk-piles with records of myriad mechanical futilities: so with the workaday affairs of society, failure to get a "working understanding" of the simple human elements—instinct and personality—brings like results, social confusion, credit-perpetual-motion foolishness, vast wastage of human energy, wealth and material; brings difficulties (real and imaginary), debt, discontent, H. C. L., the myriad futilities of finance and the host of other undesirable items which go to make our mountainous social-scrap-pile and our ominous "Social Problem".

**Tangibles and Intangibles.**

As the lever, in its arc movement raising a load, combines the physical iron bar with intangible time, space, and motion and makes available (liberates) universal energy for human use: so the physical animal combined with intangible spirit liberates Universal Creativeness in its earthly expression—Human Personality.

**Liberation.**

To carry the analogy still further: A ragged tree-branch is a rough-and-ready lever of limited effectiveness, while a steel-toed, scientifically-shaped iron crow-bar is an enor-

mously powerful and highly efficient instrumentality. So, in like manner, the greater the perfection of the human body, in skeleton, muscle, brain, and sense organs, the more efficient an instrumentality it becomes for the creative liberation of the human spirit—self-expression.

### True Efficiency.

Read Huxley's idea of a worthwhile man: . . . . "his body is the ready servant of his will, and does with care and pleasure all the work that as a mechanism it is capable of; his intellect is a clear, cold logic engine, with all its parts of equal strength, and in smooth working order, ready like a steam engine to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; his mind is stored with knowledge of the great and fundamental truths of Nature and of the laws of her operations; he is no stunted ascetic, he is full of life and fire, but his passions are trained to come to heel by a vigorous will, the servant of a tender conscience; he has learned to love all beauty, whether of Nature or of Art, to hate all vileness, and to respect others as himself."

### "Society."

Lacking a word to express, generally, the total interacting mass of men, women, and children constituting a political aggregation, that is to say, the entire communal complex in its material aspect, including its maintenance (making and using in all their multifariousness—food, clothing, housing, hygiene, reproduction, etc.), I have throughout these essays employed the terms "society," and "social functioning" as implying all the people and their total community doings which directly affect, or are directly affected by, the economic processes of production, distribution and direction; i. e. doers, doing, and done—nation-wide industry—the entirety of social ACTivity—physical society.

### Purpose of Society.

A sane mind in a healthy body, sums up in a few words an ideal of human effectiveness, whether consid-

ered in the individual or in the collective aspect.

To make social conditions favorable to this ideal is clearly the main (proximate) purpose of society. And we have seen that personality is initiative—creative—self-expression is of its essence. So it follows that the function of society is twofold, it has a direct and an indirect purpose; the direct is the care of the body, the indirect is to foster freedom of personality—"freedom of opportunity" for untrammelled self-expression.

### Direct and Indirect.

The indirect object (self-expression), though paramount, rests on first attaining the direct object—food, clothing, etc.; for man's spirit resides in a physical body.

The direct object is thus seen to be vital, for to fail in it is to fail completely.

The direct object thus becomes the—social object.

And as, in the family, intelligent household economics is vital not alone to the physical but the moral well-being of its members, so sane national economics is of first importance to the like well-being of the citizens.

### Society "Economic".

So the advisability of treating society and our social problem as "economic" is clear and its advantages apparent.

By confining our (social) attention to matters which can be dissected, analyzed, and synthetized; weighed, measured, and catalogued, we are dealing with things and acts which can be physically dealt with and determined.

Though motives are spiritually paramount, as society is a physical organization, dealing with physical things, physical acts, and physical problems, we may disregard those vague intangibles and confusing spiritualities, for they do not help us in physical problems and only hinder physical work.

### Not Spiritual.

In the kitchen, or in the machine shop, for example, it would only tend

to confusion and inefficiency to lug in "God," religion, and spiritual concerns, which there would be quite impertinent. In the food-shop, machine-shop, or work-shop, my "God," my religion, my spiritual problems do not concern my fellow-cooks or my fellow-mechanics or my fellow-workers, no matter how ingeniously imaginative they may be or how spiritually expert.

So in society—the general work-shop—my "God," my religion, my spiritual problems do not concern other workers, my fellow-citizens, no matter how ingeniously imaginative they may be or how spiritually expert.

As family life and family purposes (though dependent upon) are exterior to and apart from kitchen functioning, so it is on a larger scale with society.

#### "Personal" Concerns.

My spiritual concerns are my "personal" concerns, to interfere in which no fellow citizen nor any other human being has the faintest shadow of a right—all the "Lord's anointed," all the busy-body religionists, all the "God-appointed" soul experts in the world to the contrary notwithstanding.

In the "separation of Church and State" humanity for the first time effectively recognized the truth of this transcendently important idea.

#### Responsibility.

Food, clothing, housing, etc., making and taking, are all physical matters to be dealt with by physical means. To make more or less, to take more or less, involve no moral or ethical problems, only questions of physical expediency—precisely as the expedient size of a steam engine or the expedient strength of structural iron, the expedient proportions of chemicals, or amounts of food.

If I take from a man his food, or his clothing, or his housing: hunger will gnaw, the blizzard will chill, the storm will destroy, just the same, whether I take for the "glory of God," or for the gratification of my "evil passions," or in response to the urge of my "instinct to take." The outcome in each case is the effect of my act, and I alone, (not "God," nor "pas-

sion," nor "instinct") should, very properly, be held responsible and accountable to the association of my fellows, which my act tends to disrupt—"society."

#### "Me" and My "God."

As to the motive behind the doing or not doing, behind the making or taking, behind the more or less: that is purely a personal matter between "me" and my "God."

If I can justify my motive to "Him," so much the better for me. To my fellow-men I am responsible for, and only responsible for, my acts and their consequences.

#### Insatiable Curiosity.

Our "working understanding" of man would be ineffective, lacking consideration of man's insatiable curiosity—an insistent urge which, from the earliest and faintest dawn of self-conscious intelligence, man has striven to satisfy.

In lowliest form curiosity is probably a fear reflex; more developed it is desire for scientific "truth," and ultimately it expresses human craving to know supreme "Go(o)d."

Following persistently and immediately on the heels of seeing and sensing, that fire scorches, blizzards chill, rocks crush, torrents overwhelm, and man's life-course is beset with haps and traps and myriad pitfalls, all seemingly bent upon his destruction; come the insistent questions:—

How! . . . How did it happen! . . . ?

Why! . . . Why did it happen! . . . ?

#### Old Fearsome Ferocity.

Seeing that he—himself—could imitate and initiate similar haps, traps and pitfalls for others, primitive man naturally assumed (with a high degree of reasonable probability) that the natural haps were the outcomes of fearsomely ferocious invisible beings with purposes and passions like his own—only more so; beings who, like himself, had to be propitiated, into friendly mood and kindly act.

So—naturally—arose "magic" and magic causation at the hands of the human friends and deputies of invisible Old Fearsome Ferocity himself, and—of his sisters and his cousins and his aunts!

### Magic vs. Science.

Down through all the ages, and ages, and ages; down even unto the present day, hour and minute—outside the laboratory of the Scientist and the workshop of the Mechanic—no other (than the “act of God”—miraculous) explanation of unusual haps, happen-chances or disasters, has ever been forthcoming.

And, as I have shown in earlier essays of these Technocracy series, instinctive animal greed (which is only another way of expressing primordial parasitism) and primitive “magic” are still the controlling exploitation fac-

tors in “Modern Economics, Commerce and Finance.”

### Magic, Everywhere and Always.

Historically magic is known to have existed everywhere and at all times. But we of today are incredulous or affronted when told that, in most departments of life, our way of “thinking” is on a level with those who fee augures and haruspices. Classical examples are too well known to pile up instances here. But magic beliefs and practices among peoples (not much if any below ourselves in regard to intrinsic intelligence) in our own day are not so well known.

### A Magic Parallel to “Finance.”

The following instance of present-day magic economics is peculiarly pertinent because it significantly shows a successfully working parallel to our “Finance.”

I quote from B. Malinowski’s “The Primitive Economics of the Trobriand Islanders,” *Economic Journal* (the official organ of the Royal Economic Society), March, 1921.

The essential identity of the Trobriand economics and ours (in parallel column) is strikingly illustrated by the very slight change in phraseology needed to make one fit the other. Run your eye from column to column and note for yourself.

### Trobrianders and Manhattanese.

#### PRIMITIVE ECONOMICS OF THE TROBRIAND ISLANDERS.

The garden magician (towosi) calls himself the “master of the garden” and is considered as such, in virtue of his magical and other functions.

The Towosi, the hereditary magician of each village community, has to a great extent control over the initiative . . .

The proceedings of gardening are opened by a conference, summoned by the chief and held in front of the magician’s house, at which all arrangements and the allotment of the garden plots are decided upon. Immediately after that, the members of the village community bring a gift of selected food to the garden magician, who at night sacrificially offers a portion of it to the ancestral spirits, with an invocation, and at the same time utters a lengthy spell over some special

#### SOPHISTICATED ECONOMICS OF THE MANHATTAN ISLANDERS.

The financial magician (morganfeller) calls himself the “master of the finances” and is considered as such, in virtue of his complex magical and other functions. . . .

The Morganfeller, the legalized magician of each industrial community, has to a great extent control over the initiative . . .

The proceedings of a prospective enterprise are opened by a conference, summoned by the company president and held in the magician’s banking house, at which all arrangements and allotment of stocks, bonds, and mortgages are decided upon. Immediately after that, the members of the industrial community bring deposits of funds to the banker magician, who at night sacrificially offers a portion of it to the spirits of posterity, with an invocation to “manufacture credit,”

leaves. Next morning, the magician repairs to the garden, accompanied by the men of the village, each of whom carries an axe with the charmed leaves wrapped around its blade. While the villagers stand around, the Towosi (magician) strikes the ground with a ceremonial staff, uttering a formula. This he does on each garden plot successively . . .

In a series of rites, lasting as a rule for about three days, he inaugurates the work of clearing the garden plot . . .

The planting of yams is inaugurated by a very elaborate ceremony, also extending over a few days, during which no further garden work is done at all. A magical rite of its own inaugurates each further stage, the erection of supports for the yam vines; the weeding of the gardens; cleaning the yam roots and tubers; the preliminary harvest; and finally the main harvest of yams.

When the plants begin to grow, a series of magical rites, parallel with the inaugural ones, is performed, in which the magician is supposed to give an impulse to the growth and development of the plant at each of its successive stages. Thus one rite is performed to make the seed tuber sprout; another drives up the sprouting shoot; another lifts it out of the ground; yet another makes it twine around the support; then with yet other rites, the leaves are made to bud, to open, to expand.

The natives believe deeply that through this magic the Towosi controls the forces of Nature, and they also believe that he ought to control the work of man. To start a new stage of gardening without a magical inauguration is for them unthinkable.

Their implicit belief in magic also supplies them with a leader, whose initiative and command they are ready to accept. . . .

The authority of the chief, the belief in magic, and the prestige of the magician are the social and psychological forces which regulate and organize production.

and at the same time utters a lengthy spell over special leaves of account books. Next morning the financier repairs to the stock-market, accompanied by members, each one of whom carries stock (leaves) wrapped up in a wad. While the community stand around, the Morganfeller (magician) strikes the gong with a ceremonial staff, uttering a formula. This he does for each enterprise successively . . .

In a series of rites, lasting as a rule for about three days, he inaugurates the work of capitalizing the enterprise . . .

The incorporation is inaugurated by a very elaborate ceremony, also extending over a few days, during which no further real work is done at all. A magical financial rite of its own inaugurates each further stage, the erection of machines for the plant; the purchase of material; running of the enterprise; the preliminary profit; and finally the main harvest of "melons."

When the plants begin to grow, a series of magical financial rites, parallel with the inaugural ones, is performed, in which the financial magician is supposed to give an impulse to the growth and development of the plants at each successive stage. Thus one rite is performed to make the investment sprout; another drives up the price of the product; another lifts it still higher; yet another makes the stock reach par; then with yet other rites to make the stock bear big dividends; to bear still bigger ones; to expand into subsidiary corporations.

The people believe deeply that through his magic the Morganfeller controls the forces of Nature, and they also believe that he ought to control the work of man. To start a new stage of any enterprise without a money-magic inauguration is for them unthinkable.

Their implicit belief in money magic also supplies them with a leader, whose initiative and command they are ready to accept. . . .

The authority of the Law, the belief in magic, and the prestige of the money-magician are the social and psychological forces which regulate and organize production.

We would see their economic activities in an entirely wrong perspective, if we imagined that these natives are temperamentally lazy and can work only under some outside pressure. They have a keen interest in their gardens, work with spirit, and can do sustained and efficient work, both when they do it individually and communally.

We would see their economic activities in an entirely wrong perspective, if we were to imagine that Americans are temperamentally lazy and can work only under some outside pressure. They have a keen interest in their occupations, work with spirit, and can do sustained work, both when they do it individually and communally.

\* \* \*

### Essential Identity.

Whatever may be said regarding the differences in details of the Trobriand and Manhattanese "economics," how can their essential identity be reasonably questioned?

On the one hand there is the childish belief in the magic powers of rites, spells, and invocations.

On the other, the equally childish belief in the magic powers of inanimate money, intangible wealth, and mythical credit.

One rests its unscientific faith (credit) upon the dead workers of the past, the other rests its equally unscientific faith (credit) upon the non-existent workers of the future.

Both are equally unscientific in their fatuous belief in effects flowing from non-existent causes—magic.

In both "economic systems" ignorant belief in magic, and ignorant belief in the supposed power of magicians over the forces and processes of Nature, are the effective means to enslave the worker masses and control the product of their toil.

### "Business Is Business."

That the morganfellers of the Trobriand Islands do not work their spells and invocations merely for "the good of their health," nor entirely for the spiritual uplift of their fellows, is clear from Malinowski's account, but, like practical businessmen, they—get their rake-off.

That the Towosis of Manhattan Island, et al., do not work their credit-and-money-magic merely for considerations of physical or spiritual hygiene—personal or collective—but, that they (also like practical businessmen) "get theirs"—seems to be

indubitable from the evidence of the "Pujot Commission on the Money Trust" of 1913, from which I quote:

### Some "Gift"!

"Morgan & Co. and their four chief banking dependencies held control of:

Directorships.	Resources.
118 in 34 banks .....	\$ 2,679,000,000
105 in 32 transportation systems .....	11,784,000,000
63 in 24 manufacturing and trading companies....	3,339,000,000
30 in 10 insurance companies.....	2,293,000,000
25 in 12 public utilities..	2,150,000,000
	<hr/>
	\$22,245,000,000"

Yes! it would certainly seem that our Manhattan Towosis get their—"gift".

### Before 1914—And After.

This, remember, was in 1913, before the late general fracas—before the world went on its world-wide costly and crazy debauch of "credit" pipe dreams.

During those bloody nightmare years (while the White World, in vital struggle and tragic desperation, was killing men by the million and destroying real wealth by the billion) our Tricksy Cunning financial Towosis were busy too—muttering magic "credit" spells—uttering economic-magic (hundred-billion-dollar-), paper promises—making parasitic millionaires by the thousand!—absorbing (real) wealth by the billion!

Truly, it would appear that our Towosis "got theirs all right, all right"—as vulgar Jack Robinson would put it.

**\$1,500,000,000,000!**

Commenting on "Looking Forward as We Glance Backward" by Theodore H. Price (editor of "Commerce and Finance") in the Outlook of January 19, 1921, I had occasion to note:

"Statisticians give the number of the White Race as about five hundred millions; or say one hundred million families. Taking the credit debts, national, public, and private, at fifteen hundred billion dollars (a very conservative estimate), there is a pro-rata interest-bearing debt of \$15,000 saddled upon every family, which at 5% means an inescapable interest charge of \$750.00 a year, or \$2.00 a day."

Seventy-five billion dollars tribute every year—forever!

That's the "gift" we bring our Towosis for their magical "manufacture of credit" (debts) to the tune of \$1,500,000,000,000, in a little over a generation!

Yes, indeed, some "GIFT".

**A "Missing Link".**

From the same article ("Glancing Backward as We Look Forward," by the present writer), as pertinent and suggestive of a connecting link and kinship between the "Economics" of Trobriand and Manhattan, I will further quote:

**Repeating Past Blunders.**

"While it is true that history, as Mr. Price says, never repeats itself, yet we may, if we will, learn from the past to avoid repeating past blunders.

For example and as bearing on our present point: Not so very long ago the "Church" was extensively engaged in selling "indulgences"—that is, dealing in "future savings", "treasures in heaven". In other words, it was floating super-mundane credit. The makers and purveyors of these super-worldly credit instruments derived great worldly profit from the traffic, acquiring vast physical possessions. The credulous buyers of this dream-wealth, on the other hand, seem not to have done so well.

Super-mundane credit, in this

form, and popular willingness to "absorb" these credit issues, gradually declined to zero point (as the market "value" of Towosi magic spells would vanish in the white light of—botanical and agricultural—Science); only, however, to be substituted by credit issues of equally mythical future wealth, for which credulous absorbers are still plentiful—"one born every minute," so 't is said.

**Dream Wealth.**

The trouble with dealing with all forms of "future" wealth lies in the fact that because the future is infinite in extent, its optimistically supposititious wealth partakes of the same infinite character; whereas present—that is, matter-of-fact existing—wealth is necessarily always finite, limited.

**Great Expectations.**

To any mind courageous and naive—that is, undistorted by pseudo-economic and pseudo-theologic casuistry—the difference between an offering of "indulgences" and a new company's prospectus (or the promise by a Towosi of a bumper crop of Trobriand yams—) is not nearly so great as popularly assumed. And closer inspection will then reveal a startling, but withal illuminating, identity in essential principle. In either case a transfer of actual commodities is besought in exchange of "Great Expectations".

**A Dangerous Fallacy.**

Herein lies the essential fallacy of the world-wide collective delusion—our Great Credit Myth.

How could anything different from or better than present conditions issue from such a dangerous fallacy?

And how could anyone discerning that fallacy (as I did, years ago, long before the war) fail to anticipate what has actually come about?"

**Review.**

We have now reached a position in our investigation at which we may snug up the accumulated material into more compact form:

The Universe discloses itself to us as dynamic, creative; and Man's

spirit discloses itself as partaking of the same essential character.

Man is a self-conscious, gregarious animal in a mechanistic, animalistic, and man-made environment, which is friendly or otherwise depending on how he acts toward it.

In this marvelous, manifold, and varied setting made up of myriad things and forces, wholly indifferent and neutral to his wants and wishes, Man is free to choose wisely or otherwise and—take the consequences.

He is even free to be unfree—if he so chooses; for it is only by and in the rational exercise of his freedom that he becomes free; spiritually free by self-liberation from the irrationalities of gross superstition—magic; physically free by acquiring and rationally using knowledge of the truths of Nature and the laws of her operations.

While his spirit is ever potentially free, his physical freedom is conditioned upon his rational attitude towards the unvarying law and order of the physical universe.

Though "personally" Man is spiritually free, physically he is in a world in which "there are others" (also spiritually free and physically conditioned) like himself, towards whom as towards other elements of his environment, he is free to act rationally or otherwise, and—take the consequences.

Hence Society.

Human instincts are as much facts in the order of Nature as any other, and willy-nilly must be acquiesced in. Like other elements of Man's environment (including "others"), instincts are friends or enemies depending upon how he acts towards his own and towards the instincts of "others."

Man's instincts are, so to say, the environment of his spirit, so self-expression must satisfy both the "natural" urge of instincts and the creative urge of his spirit.

Hence the "Social Problem."

This problem involves the social task of harnessing the "animal" by

socializing the instincts through rational organization of society—the social environment; and elimination of ignorant belief in and reliance upon magic.

In the animal world, under the "old order," two main survival paths were open—self-support and parasitism.

These survival trends passed over into "human" development, so into our social expedients and conventions.

Modern man has acquired a preference for the "upward" trend and hence a repugnance to the idea of parasitism.

This "preference" has become—in view of the overwhelming development of parasitism (under "Capitalism") during the last half century—probably the most important stress factor in our modern "Social Problem."

The spirit of a man—with its "preference" for the "upward" path, its aspirations after high ideals, its God-like creativeness—resides in and is dependent upon a body, with its physical needs, its physical wants, and its physical requirements.

### Social Purpose.

Taking all these matters into consideration, it would appear that:

The main (proximate) purpose of "Society" is to facilitate the economical production and the efficient distribution of food, clothing, housing, etc., to each of its human units without fictitious (privilege) distinction, and in such way as to effect the greatest physical well-being of its individual members.

But a social organization which ends merely as an effective instrument for individual well-being (regardless of humanity's essentially mutual aspect) is little if any advance on raw non-conscious gregarious instinct, which also unifies the herd (under the "old order") for the well-being of its members.

Does it not, therefore, seem obvious that a rational social organization—in order to be consistent with Evolutionary Progress and with Hu-

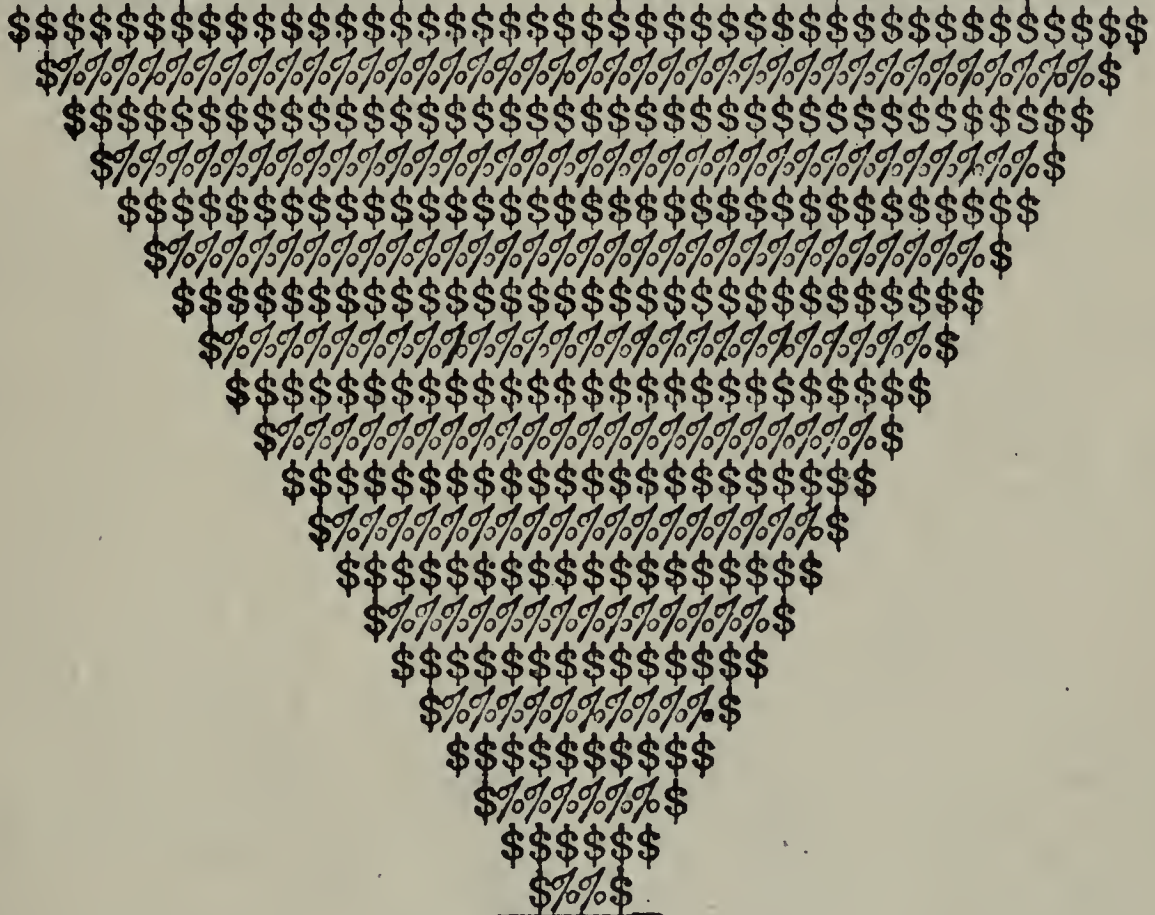


man Nature—must unite the conscious wills of its members in “upward” ever expanding and consciously perceived rational purposes?

which is enduring and “humanly” desirable is one in which self-consciousness and other-consciousness, individuality and mutuality, are inter-adjusted and work harmoniously for the spiritually worth-while purposes of the Nation?

Fernwald, Berkeley, California,  
May 31, 1921.

**FIFTEEN \$ HUNDRED \$ BILLION \$ DOLLARS \$ CREDIT \$ DEBT !**



**common  
people**

# Technocracy

## Third Series

### PART IV.

## The World's Great Crisis: Emergence of Social Self-Consciousness

By William Henry Smyth

**NOTE:** Part IV outlines Social Reconstruction in the light of the evidence and the conception of man previously set forth. The moving force and the practical means are indicated for bringing about such changes as will make of society a truly "human" institution, designed to aid the expression of human personality; and by this enfranchisement and the unison of minds in a national objective, raising the American people to unguessed heights of achievement.

#### Irascible Strong.

Irascible Strong, irrepressible old killer, has been relegated to the low-ermost social stratum of yegg, thug and gunfighter and—war.

Blundering old Irascible; but, he gave us our reckless and unconquerable physical courage, and he saved us from a lot of less desirable, still more dunder-headed would-be ancestors who sought Trixie's frolicsome favors.

What do we not owe to Irascible's uncertain temper, his strenuosity, and his big stick! Oh! a bad, bold swashbuckler was Irascible Strong, our humorous first parent—a sigh and rosemary for his strenuous social virtues; for his jocund peccadils—the statute of limitations.

#### Trixie Cunning.

And what a bunch of unmitigated blundering boobs we would have been, but for Trixie's frolicsome even if stealthy cunning. Today, doubtless none of us would pick Trixie in lieu of his own particular mother; but as the mother of the race, we could hardly have done better.

#### Cunning Strong.

Would-be world conqueror, self-centered Cunning Strong, has been dumped into the limbo of the governmental scrap-pile, with the passing of Autocracy and the development of an effective Vox Populi.

But what would Democracy avail

or amount to, without its Cunning Strongs! Where would we find worth-while executives, or what could be substituted in leadership, lacking men of combined strength and cunning?

#### Tricksy Cunning.

Tricksy Cunning is now in the saddle (or rather in the counting house) and in legal possession of the World's Wealth, hence has conventional ownership of the World and—all that it contains.

Clearly Tricksy is most earnestly and conscientiously (even if unconsciously) doing, in these latter days and for her latest descendants, what Trixie did in her own inimitable fashion for (their other first parent) her slow-witted mate.

Tricksy—truly, an all too efficient eliminator of dunderheads—is jolting our sluggard wits in many effective ways, and particularly those of our modern Simple Strongs—by killing them off in "economic" wars, and in peace "economically" starving their foolish bellies.

His function in the past is of obvious and inestimable value, and today it is hardly less indispensable.

I cherish and admire my Tricksy Cunning friends, Mr. Banker and Mr. Parson; but I do so with my own tricky cunning wits alert for the safety of my purse, and for the freedom of my soul; and old Irascible in me would joy to see the Dempsey-Carpentier scientific slugging match

and a fair knockout at the end of a good stiff fight.

### **Skillful Strong.**

Of Skillful Strong and his past and present value nothing need be said: his works speak louder than words—even megaphoned from the mountain tops.

### **Simple Strong.**

But these valuable deviations from the norm are of little worth compared to Simple Strong—the Masses; the masses in whom is potential all the strength of Cunning Strong, all the cunning of Tricky Strong, all the skill of Skillful Strong; all the genius, all the spiritual worth, all the realizable ideals of the race.

### **If We So Will It!**

Looked at thus (and who will question the validity of this view), what is there in present conditions about which to be pessimistic?

Considering the past, and the way we have come and the victories we have gained; considering our lowly beginnings, the infinitude of Nature, and the heights which Man has attained physically and spiritually, is not the future filled to overflowing with glorious possibilities:

If We so will it, and—have the courage of our convictions.

### **Opposite Outlooks.**

A school teacher recently destroyed herself—overwhelmed with the thought of the sidereal heaven's magnitude compared to man.

How crassly foolish, how utterly irrational her thought!

When I consider the unbounded starry firmament and the equally unbounded microcosm—and Man's all-embracing Mind comprehending both. I am uplifted to the high heavens of spiritual exaltation. For what is Betelgeuse with its mere bulks of incandescent gases, no matter how huge, or the light years of mere space which separate us from them, compared to a single human spirit which takes in, weighs, measures, analyses, deduces past, present and future, not alone of Betelgeuse but of myriad directioned other star masses greater and more distant?

Should we be depressed?

We should not!

God is God, and Nature is His true Prophet: He is in His high Heaven and all is well with the World—if We so choose.

### **Social Self-Consciousness.**

The necessity for rational choice is upon us, immediate, and insistent.

We are, as I believe, at a momentous stage in human history; indeed, a vital crisis is upon us, in the development of the race—our race, the White Race.

Something of vital moment seems impending: it's in the air, we all feel it; sense it in as many ways as there are differences in characters, temperaments, interests and outlooks: laws, customs, conventions, institutions, habits, are in turbulent flux—as never before in the world's history; a war is waged comparable to nothing in human experience; the American people in seeming violation of their constructive instincts, their peaceful character and freedom-loving nature accepts conscription, practically without a dissenting voice and becomes over night a wealth-destroying military nation; with equal unanimity the American people deprive themselves (voluntarily) of many accustomed foods, that other nations might eat; they loan (virtually give) their wealth by the billion to save other nations from vital harm.

Volumes have been written upon the signal happenings of our times, so I will only add (as I have not seen the matter I have in mind referred to in a manner commensurate with its significance) that this United States, the largest, most united, most powerful political division of the White Race, discarding all precedent, demanded, asked or accepted no quid pro quo for these lavish contributions to an ideal, but voluntarily, unanimously, gladly gave of its blood, its man-power, its wealth, and its resources—a gloriously unique and stupendous exemplification of united collective spirit—national altruism: altruism—national altruism, mark you: altruism i. e. "other-consciousness," the necessary concomitant of Self-consciousness.

Is it conceivable that all this exaltation of human vitality, all this torrential outpouring of human emotion, all this spiritual uplift, means nothing—nothing but a trivial passing phase?

I cannot so see it.

And, what phrases are more commonly current today than "Group consciousness," "Class consciousness," "National consciousness?"

To me it seems (and the notion will not down) that it all presages social re-birth: that what I have noted and what I have implied are the preliminary symptoms, the birth pains of social regeneration through the emergence of Social Self-consciousness:

#### **"Animal" vs. "Human."**

My fervent—and I firmly believe my rationally founded—hope is, that it is so.

If my hope is only a foolish and illusory dream, then, indeed, must I shed my comforting optimism, and look with what philosophic resignation I can muster at the ominous future which faces our White Civilization.

For as I envisage the situation, it would appear as a life-and-death contest between antithetical forces—socially destructive "animal" parasitism (emphasized by Capitalism), and the vital emergence of regenerative "human" social self-consciousness.

If the latter is laggard or unduly delayed, by ignorance, or by greedy parasitic design, the "downward" trend will carry us into the social quagmire, the social slough of despond, in which will be overwhelmed beneath the slime of animalism, the civilization of the White World.

#### **Menace or Salvage.**

If, on the contrary, we can and do accelerate the development of social self-conscious rationality—mutuality—the very momentum of the parasitic forces may be turned to social good. And those super-one-sided individuals who now in the exercise of their highly trained acquisitive propensities are a social menace of the most pronounced type, will under the (second) "new order" of human development become social factors of great human worth and of highest social value.

#### **Confirmatory.**

(Within an hour after writing the foregoing, I read in the editorial column of the morning's paper [June 7] a few short paragraphs, so peculiarly apropos, that I cannot refrain from quoting them:

"The City of New York is in debt more than a thousand million dollars. One citizen, if it were possible to realize on his possessions at their full value, could pay the debt of New York City and have more than a thousand million left. These are days of big figures.

"Observe this fact: If this man, fifty years ago, had been put in charge of New York City's finances, with power to develop its street cars, wharves, real estate, gas, electric light, telephone and other natural monopolies for the public benefit, New York City wouldn't owe a dollar, would have no disgraceful slums and would have a thousand millions in the bank—if it chose.

"At this point in our progress toward civilization, exceptional individual intelligence is devoted to exploiting the masses. Later it will strive to protect and enrich them. Then many problems will be solved.")

#### **Evolutionary Revolution.**

All of us, I take it, have accepted in some form or other that: Nature's method is evolutionary.

This, however, does not exclude cataclysms—crises. Indeed, that such occur in "Nature" is even more obvious than its antithesis—development by infinitely small changes.

Animal evolution, then, as in geologic adjustment, proceeds by a long series of imperceptible changes till a point of critical stress is reached, then comes the jar, the shock—the evolutionary revolution—a new species is suddenly formed, or it may be a new order of conditions is inaugurated, to form in its turn a new point of evolutionary departure.

#### **Social Cataclysms.**

Social development (as I read history and see it in its becoming) is not exempt from this otherwise universal—revolutionary—phase of evolution.

In the complex of society, gradual

evolutionary changes are easily observable as proceeding incessantly. But what is not nearly so apparent is the fact that superadded to this slow change there is to be noted (by those who have eyes to see) an accumulating mass strain, which will and must, sooner or later, be released with the always unexpected suddenness of an earthquake.

### Must White Race Go?

This possibility of an "evolutionary revolution" is not a mere thought or theory which can be lightly waived aside. It is profoundly serious and possibly a tragic condition which confronts us.

As a tragic crisis to an individual leaves a blank which takes time to fill; as our San Francisco disaster left behind it human misery not yet assuaged, obliterated wealth and art treasures much of which can never be replaced, made miles square of black ruin involving huge unnecessary expenditure of human energy to repair; as the World War left in its wake devastation and debt which will take generations to reparate and liquidate: so the racial catastrophe, when it comes—as come it will—may sweep the white race into chaos, out of which ages of time alone can again bring order—possibly with the White Race gone for all time.

Yes, the white race gone for all time!

### Up to Us.

For "Nature" cares no more for the white race than she does for a drug-crazed individual, or for thoughtless San Francisco, or for suicidal Europe.

But . . . !

As an individual can, by rational foresight, turn temporary ills into permanent benefit, so the American Nation, by such foresight and forehanded preparation, may turn impending crises into practically everlasting social betterment—opportunities for unguessed heights of achievement.

If We so choose.

### Die or Diet?

One of the common expedients in Agriculture to get rid of predatory pests is to foster their "natural enemy" — dogs for sheep-destroying wolves, cats for rats, mongooses for snakes, parasites for parasites.

And this expedient is usually more effective and cheaper than shot-guns.

You will remember also that when (by super-strenuous predatory attention) the particular prey of a predator, or host of a parasite, "plays out," the predator has only two options—either to die or to reform his diet.

### "Preference."

Recall now the two (self-support and parasitic) trends of survival effort referred to in Part III of this Technocracy series—the "upward" and "downward" path.

You will remember I said towards the end of that Part:

"Modern man has acquired a preference for the 'upward' trend and hence a repugnance to the idea of parasitism.

"This 'preference' has become—in view of the overwhelming development of parasitism (under 'Capitalism') during the past half-century—probably the most important stress factor in our modern 'Social Problem'."

### Modern Economics—Parasitic.

Indeed it can hardly be questioned that modern economics, that modern industrial enterprises, that modern political entities or Nations (regardless of what they are called or the wording of their constitutions) are fundamentally based upon the racially primordial principle of "parasitism", and not upon that of "self-support".

Individually human intelligence has developed a "preference" for the "upward" path: lagging social intelligence has developed conformably to the "downward" course—hence the rapidly growing stress and imminent catastrophic adjustment jolt—evolutionary revolution.

### Easy Street—Sweat Street?

I have also, on numerous occasions, reminded you that Taking is

easier than Making, and cunning costs less physical effort than work. Basking in the bright lights of the roof-gardens on Easy Street is sensually pleasanter than toiling and moiling in the mud of Sweat Street.

Quite "naturally" the roof-gardens tend to overcrowding—introducing structural stresses tending to sudden collapse or other catastrophic jolt—the "natural" outcome of man's irrational misuse of his freedom.

### **Cheese Sandwiches and Beer.**

You remember the excursion boat, and how she turned turtle and drowned hundreds of her human freight in the Chicago river.

Had the same weight been disposed below the waterline instead of upon the upper decks: it would have required many thousand foot-tons of force, days of time, and elaborate engineering, to do what "she" did in seconds with the ease of a sleight-of-hand artist.

Had those running the excursion boat (foreseeing the danger) arranged long tables with piles of cheese sandwiches thereon and kegs of beer on tap at convenient intervals—all on the lower deck, below the waterline (whatever might have happened to exuberant individuals), the turning turtle would not have happened to the boat.

### **Merely Illustrative.**

Of course, I'm not putting forward this particular precautionary measure as a general remedy. . . . Merely illustrative of a principle. . . . You understand?

Any way, "she" would not have turned turtle, and thus the costly consequences would have been avoided.

To that you will certainly agree.

But you may protest: Boats do not usually turn turtle—so how could any one foresee . . . ?

No power in the Universe will compel one to foresee!

But! if one does not foresee . . . !

### **Call the Turn!**

Nature makes no distinction between the dung-ball of a tumble-bug, a human being, a teeming metropolis,

or a race; or whether a race be white, black, yellow, or—green.

Nor does Nature care a tinker's dam for "untoward consequences"—as humanly conceived.

If the conditions naturally call for catastrophic turtle-turning—Nature will call the turn.

### **"Society" Topheavy.**

And it would certainly seem that social conditions are ripe and naturally call for the social structure to turn turtle, for it is obviously top-heavy.

There is too much superstructure above the waterline, too much attraction on the upper deck—and too little "sandwiches and beer" below the waterline—to satisfy modern man, the modern "masses".

Seventy-five billion dollars yearly interest—"unearned increment"—parasitically abstracted from the toiling and moiling proletariat!

### **Animalistic—Humanistic.**

In brief, and this is our (oft-mentioned, but seldom baldly stated) "Social Problem": our social structure is built to facilitate and develop parasitism—parasitism which is essentially animalistic, not a humanistic principle.

Hence (humanly speaking) our social structure is built upon a false basic principle.

The inevitable outcome requires no prophet to foretell—it is obvious:

If "society" continues along present lines of development, the "animal" will survive, the "human" will perish.

Truly! turning turtle of the social structure is imminent—if - we - don't - look - out!

### **Detail Remedies Futile.**

Since the existing social structure is faulty—false in principle, it is self-evident that no amount of well-intentioned "remedial" measures directed to specific "evils" will be of avail. Such activities may, indeed, conceivably make the general "evil" worse, by adding stresses and accentuating maladjustment and lack of co-ordination between man's essential nature and his social machinery.

Reconstruction means that:

Our reconstructive effort must be expended purposively along basic lines, on fundamental principles to bring the resulting "society" into harmony with man's essential "human" nature.

**The Inventor—A Teacher.**

The typical inventor is pre-eminent-ly the man who consciously (and painstakingly) seeks and finds new and favorable relations to natural forces, for the realization of a pre-conceived purpose: the purpose being the satisfaction of a "want," i. e. lack of adjustment to environment.

He makes dreams come true.

He translates an idea into a useable thing.

A successful machine is only an idea (or group of ideas) become embodied. It is the essential idea, not the mass of details, which characterizes the completed result. As in analysing the battleship, you will remember, I called to your attention, not a mass of bewildering detail parts, but the essential ideas and how they hang together and combine to produce a unitary result.

What, then, have we specifically available for social reconstruction, analogous, or socially corresponding first: to the inventor's means, and second: to his mental equipment?

**Some "Means"!**

As to the first: The United States has more than a hundred million people: vast productive power: vast consumption capability, vast "purchasing" power. Its natural resources are on even larger scale. It has every essential food product and raw material except rubber. More than three million square miles in solid mass, extraordinarily diversified climatically and topographically, etc. About 300 million acres under cultivation: leading place among all nations. More farm animals than combined five principal civilized nations next United States. Forest only exceeded by Russia. Half the world's coal measures are in the United States. One-third of world's railway mileage in the United States; and one-sixth of the world's postoffices.

The United States, with only 6% of the world's population, produces of the world's

Gold .....	20%
Silver .....	40%
Iron and steel .....	40%
Copper .....	60%
Lead .....	40%
Zinc .....	50%
Aluminum .....	60%
Coal .....	50%
Cotton .....	60%
Coal oil .....	66%
Wheat .....	25%
Corn .....	75%
Automobiles .....	85%

( ? )

Loans to European gov- ernments .....	\$10,000,000,000
Private loans .....	10,000,000,000
Merchandise on con- signment .....	2,000,000,000
"Investments" .....	8,000,000,000
	<hr/>
	\$30,000,000,000

which "the United States" has coming (?) from Europe.

**Some "Equipment"!**

And as to the second: It is a mistaken notion that "inventiveness" is a special "faculty" endowing the few and withheld from the many. (As clearly pointed out in a widely copied article, "Is the Inventive Faculty a Myth," by the present writer, in the Engineering Magazine, May, 1895.) Varying at most in degree, inventiveness is a universal "human" possession; though by most people little used and hence not fully realized. And through disuse (both self-inhibited and socially repressed) has become "practically" unusable and so "practically" lacking, in many individuals, hence seemingly rare in the community.

This general inventiveness is susceptible of enormous development through judicious exercise and proper stimulation, both individually and socially, of which stimulation—freedom is the foremost factor.

But there is also available a body of special inventiveness, which hitherto (most stupidly) has not been socially tapped: the Scientists and the Technicians.

### "To Know"—"To Make."

These Scientists and these Technicians are the best fitted by nature, by instinct, by economic trait, and by educational training, to seek and to establish appropriate social relations to natural and national physical forces and resources.

The Scientist is so fitted because he is the most intensive human expression of the "Desire to Know," which desire rises from the general mass of the animal (monkey-like) instinct of curiosity.

The Technician is so fitted because he is the most intensive human expression of the urge to realize, which urge rises from the general mass of the animal (beaver-like) instinct to make.

But the work of both scientist and technician, hitherto, has been "private;" socially, (collectively) uncoordinated, often enough contradictory, frequently anti-socially.

### Technocracy.

Very significant of the parasitic trend of present "society" is the woeeful contrast between how much applied science has increased the mere bulk of products, and how little the infinitely more important physical and spiritual freedom of the producer.

And this, in spite of the fact, as we have seen, that the prime function of "society" is the liberation of personality not—the deification of "efficient" productivity.

Since, as a rule, scientists and technicians are not rich men's sons (and a man must eat to live) their work usually is performed for the "good" of the possessing few rather than for the benefit of the wanting many or—the Commonweal.

In the First Series of these Technocracy papers I indicated, on broad lines but sufficiently clearly for practical purposes a "practical remedy"—Technocracy.

### Towosieized Technicians.

On numerous occasions I have directed your attention to the practically universal belief in magic—magic causation. The use directly and indirectly, both of this fallacy and of the widespread belief therein, makes them into effective handser-

vants of parasitism under its "Capitalistic" expression.

The spirit and method of Science are the direct antithesis of magic.

It is science which has produced the "Machine Shop".

It is magic that has produced "Finance".

In the machine shop, Science rules only in so far as machine processes go: there its control stops.

The social control of the Machine Shop lies with the Towosis of Finance.

Thus it is that our Towosis (like those of Trobriand) control not only the work, the workmen, the work shop—"industrial society" is only the Great Work Shop—but our Towosis run the scientists and Science itself!

The "natural" consequence of this non-social ("kept") position of scientists and technicians, including our Towosi pensioned teachers and Professors of "Economics", is that they have acquired a bias in favor of parasitic Tricksy C. Towosi, both of which (i. e., Towosi and their bias in his favor) are in pathetically ludicrous opposition to their own intellectual essence.

### Towosieized Industry.

The existing mix-up of course is advantageous to Emperor Towosi of Finance, to the Kings Towosi of Commerce, to the Barons Towosi of Industry, and to all the lesser Towosis in their various degrees, and is naturally supported by them. Indeed, the functional mix-up, in large part, directly results from this perniciously parasitic pyramidal Towosi system of self-assumed autocratic rule.

The liberation of our Industrial Democracy from the baneful influence and Autocratic rule of Tricksy C. Towosi magic would make possible the elimination of the existing confusion, resulting from the chaotic intermingling of the component processes of Production, Distribution, and Direction, with enormously enhanced "freedom of opportunity" for "personal" initiative—self-expression.

The emancipation of science, of technology, of productive industry, and thus of all society, from the con-



trol of Tricky C. Towosi (his mythical manufactured "credit" and his money magic) can only, as I see it, be accomplished by science nationalized—Technocracy.

### Produce - Distribute - Direct.

The tripartite division of industrial process into Production, Distribution, and Direction is obligatory from its nature. Necessary because it corresponds to the tripart separation of the natural economic urge which differentiates men into, and motivates, Skilful Strongs, Cunning Strongs, and Tricky Cunnings.

To violate this division by overlapping or by exchange of natural function, is to flout Nature, for it attempts to negate a nature given Law.

To break Nature's laws is an offence which neither man individually nor man collectively—society—can commit with impunity.

### Blind Leaders of the Blind.

One natural result of such irrationality is present day social confusion—futile functioning from which few (seemingly) benefit, while many really suffer. For even the few enjoy only temporary and a very questionable "good".

Thus irrationally led civilization has run wild—chasing phantoms.

Verily! the World is vibrant with signs, Europe reeks with bloody portents, and the whole Towosi Financial Cabal has gone megalomaniac—dreaming "credit" pipe-dreams of the boundless wealth of infinite futurity, and greedily striving to grasp these mythical billions!

Whom the gods would destroy they first make mad.

### Scientist—Social Servant.

Think for a moment of T. N. T.  
Think of Twenty-inch-, and Seventy-five-mile Guns. . . .

Think of Air-ships. . . .

Think of Submarines. . . .

Think of "Poison Dew"—that can destroy all human life for miles around. . . .

Think of disease germs. . . .

Think of all the devilish potentialities of science and technology—

in the hands of self-centered Tricky Cunnings. . . .

Think . . . !

Then . . . Is it not as apparent to you, as it seems self-evident to me, that this "need" (of nationalizing the Scientist and Technician) has become a crying "want"—a danger-fraught mal-adjustment in modern society, our Man-made environment?

Then . . . Does it not strike you as a self-evidently valid economic expedient and a wholly rational proposition:

That, by virtue alone of becoming a Scientist or a Technician, one should thereby concomitantly and concurrently become an honored and suitably rewarded National Official—Public Servant?

That, every academy or college of Science and Technology should be an industrial "West Point", a constructive "Annapolis"—a National training school of constructive Industrial Democracy?

### "Let Him Be Your Servant."

For this social "need" to become a generally recognized social "want"; for the validity of this proposition to be generally self-evident, there is required not only an enlightened vision of their social function by scientists and technicians, but its discernment by the sovereign People, the source of all power and progress of the Nation.

"And whosoever will be chief (i e., leader) among you, let him be your servant."

That—is Industrial Democracy.

### Parasitic Toll Gates.

There can be no "freedom of the seas" while one nation controls the Commerce Routes: in like manner, there can be no "freedom of opportunity" while one (acquisitive) class controls the Highways of Opportunity needed for human self-expression (natural forces, resources and means of production), with parasitic toll-gates of conventional ownership.

### Perish—Parasitically.

Not parasitism, but creative self-expressing Personality is the quintessence of "human nature", hence

of "human" need: "Social Reconstruction"—our Social Problem—has plainly posed for it its ultimate object.

This must be the central idea of reconstructed human society.

The what to be attained is clear.

How it is to be attained is equally unequivocal.

Society must be so re-organized as to give the amplest opportunity (not alone to Tricky Cunning, but) to each citizen for realizing his aspirations.

It must do this, or—perish parasitically.

Obviously the conscious and purposive desire for such a society is itself an aspiration.

But . . . !

Aspirations, be it always remembered, conceived in the "realm of spirit", must (and can only be) realized in the world of acts and things. They must be "reduced to practice" in a world of mechanical matter and physical acts.

#### "Force of Ideas."

It follows directly from this that the oft-repeated and cherished phrase "the force of ideas" expresses a widespread misconception, a fallacious, dangerously misleading notion.

The only "force" which science has recognized or knows anything about, is the "force" which moves ponderable objects. But, Ideals and Ideas expressed in acts and things (i. e., force and matter), sums up the miracle of human life.

#### Reduction to Practice.

Mal-adjustments — needs, lacks — conscious "wants," are our urges;

Nature, is our boundless store of forces and resources;

Science, is our systematized descriptive catalogue of these forces and resources;

Technology, is our tested and specialized experience in dealing with the available materials, means, methods and processes—systematized by Science—wherewith to satisfy our "wants";

Invention, is (and ideally exhibits) the method of reducing productive ideas and ideals to practice;

Finance, is (and ideally exhibits)

the method of reducing parasitic ideas and ideals to practice.

From the effects and effective methods of "Invention" we may get valuable suggestions as to what social course to pursue, and from the effects and effective methods of "Finance" we may get equally valuable suggestions as to what to avoid in our solution of the "Social Problem," and the reduction of the solution to practice.

#### Social Dreams.

Then: Exercising our unified freedom to choose our Social Destiny; inventively using our combined constructive imagination to visualize it, our mutualized reason to rationally plan it, utilizing our racial experience scientifically organized and our scientifically co-ordinated national resources to actualize it; we may courageously attack our "Social Problem" with well-founded hopeful confidence that we will realize imagination's pictured social joys and rational social purposes, and—prevent the recurrence of painfully remembered social mishaps. Thus, as the Inventor realizes his ideas, we, too, can make our social dreams come true.

And so—like Mr. W. Man of our parable—our days may be long in our long-sought land of promise, which some call the Country of Self-Realization, and many others, the Land of Joyous Accomplishment; but most, (Simple Strongs,) name it simply—Opportunity.

#### Essentials of Productive Industry.

As adequate differentiation is one law of a successful machine, so co-ordination is the other. This is exhibited in the machine which is Man, no less than by the purposive structures he makes.

Lacking self-consciousness there can be no purpose;

Lacking purpose there can be no co-ordination;

Lacking co-ordination there can be no realization of purpose;

Lacking knowledge of Nature there can be no successful industry;

Lacking the requirements of Nature's laws and the needs of Human Nature—the most fundamental of

which is freedom—there can be no permanent productive organization;

Lacking (unhampered) direction of scientists and technicians, (whose Nature-made function is to know and to utilize the facts and forces of Nature,) there can be no permanent modern industry;

Lacking organized production, distribution, and direction, with effective co-ordination of the economic traits (strength, skill, cunning)—all unified for a predetermined purpose—there can be no (private or public) industrial organization.

#### Essentials of Industrial Democracy.

Thus, from all the foregoing, it conclusively appears that:

Lacking spiritual liberty;

Lacking organized co-ordination of the economic factors—Strong men; Skilled men; Cunning men;

Lacking intelligent (non-parasitic) co-ordination of the natural forces and resources;

Lacking rational (natural) division into production, distribution, direction;

Lacking guidance of worthy national leaders, whose minds are “stored with knowledge of the great and fundamental truths of Nature and the Laws of her operations”;

Lacking nationally-conscious purpose;

Lacking any of these essentials there can be no true and permanent Industrial Democracy: Q. E. D.

#### Unifying Spirit.

As my constructive imagination visualizes the modern social complex and its “Social Problem,” these Nature-made requirements are met and provided for by Technocracy.

But, above all, and before all, (as

I see it), there can be no true, worthwhile and permanent national “Society” (worthy of the Human Race, which has produced Newton, Shakespeare, Socrates, Christ), lacking unified National Self-conscious Spirit—initiative with responsibility—and hence an ever upward expanding rational, consciously perceived National Purpose, expressing our National Personality—A GREAT NATIONAL OBJECTIVE.

#### Postscript.

What I have written in these Technocracy papers is not destructive criticism. On the contrary, if there is truth in the ideas which I have endeavored to formulate, if there is validity in any of my propositions, then they can only be constructive. For truth is destructive only of fallacies, errors and ignorance; which is only a round-about way of describing construction.

What I have endeavored to do is to answer, for my own individual satisfaction, and out of my social urge, these questions:

What is the meaning of the Social Unrest?

What is the nature of its energizing Force?

Is there an intelligible Principle behind it all?

What is the nature of the Principle?

Whither is the World-wide Movement tending?

In “Technocracy” I have clarified my own thoughts; and if, incidentally, I have done a like service for others, and thrown some light upon these momentous questions, my purpose has been accomplished.

“I thank you.”

Fernwald, Berkeley, Calif.

June 8, 1921.

SHOULD ANIMAL PARASITISM OR HUMAN PERSONALITY  
BE THE GOAL OF OUR SOCIAL STRIVINGS  
OUR NATIONAL OBJECTIVE?

# Social Universals

## THE INDIVIDUAL.

The main function of society is to oppose its combined effectiveness to every natural and artificial condition which tends to hamper the freedom of the individual in so far as the acts of the individual are consistent with the community objective.

## SUSTENANCE.

The products of effort are the results of life energy expressing itself through an individual upon his environment to the end that this individual may and shall express more individual life. Ownership of products, therefore, is as essentially inherent in the producing individual as are the faculties from which the products flow; thus products are, in right and in reason, inalienable from the producing individual either by himself or by others—except for their equivalent.

## MUTUALITY.

Equal liberty is the natural right of every person to the end that purposefulness may be expressed and function freely, limited only by perfect mutuality.

## INCREASE.

The women are the natural wards of the community, for its life and well-being are inseparable from theirs. By right of her womanhood's natural function, every woman is therefore entitled to maintenance and protection as a first charge upon the community resources. Realized motherhood places the community under obligation proportional to the benefit accruing to it. In this benefit the mother is, in equity, entitled to participate directly.

## **FAMILY.**

As the social and the true political unit, the family (as a unified group) is entitled effectively to voice its unified objectives, and to be represented in the conduct of all community affairs. (Male- and female-suffrage tends to engender sex antagonism.) Society starts with the union of the sexes; social functioning should start there also: family suffrage—one family, one vote.

## **PROGRESS.**

The community's most valuable and vital asset are the children, therefore self-preservation makes it imperative that the highest intelligence and unremitting effort be expended upon their preparation for carrying forward the national objective.

## **OPPORTUNITY.**

Every individual is entitled to equal opportunity (i. e. without social or economic handicap), to the end that self-expression may have fullest scope and the individual thus be enabled to reach his highest effectiveness for self-realization and for the welfare of the community.

## **PROSPERITY.**

Nature's resources are its gifts to all; they are man's inalienable environment; they are his common heritage and his common birthright.

## **INHERITANCE.**

As it is only by and through the organization of the community that the individual can socially function, it is inherently right and reasonable that the surplus product of that functioning should accrue to the community at his death.

# Social Wants

## A PRACTICAL PROGRAM

- I SELF-OWNERSHIP—"I will" instead of "You must."
- II PERSONALITY instead of Parasitism.
- III KNOWLEDGE of Nature's Laws instead of Belief in Magic.
- IV FREEDOM of Opportunity instead of the Serfdom of Necessity.
- V NATIONAL BOOK-KEEPING instead of Money Monopoly.
- VI COSTLESS MONEY instead of Commodity Money—National Check Medium of Exchange.
- VII NATIONAL HONESTY instead of Privately "Manufactured Credit."
- VIII REWARDS for Making instead of Legalized Taking.
- IX INSURANCE at Cost for all, by all, instead of Exploiting for "Profit" the Mishaps of the Unfortunate.
- X NATIONAL PURPOSE.

TECHNOCRACY  
IMPLIES SCIENTIFIC REORGANIZATION  
OF NATIONAL ENERGY AND RESOURCES  
COORDINATING INDUSTRIAL DEMOCRACY  
TO EFFECT THE WILL OF THE PEOPLE.

SHOULD THE SELFISH CUNNING OF FINANCE OR  
UNSELFISH SCIENCE AND TECHNOLOGY  
MANAGE INDUSTRIAL DEMOCRACY?



AN AIMLESS MAN AND A  
PURPOSELESS NATION ARE  
EQUALLY FUTILE FRAGMENTS  
OF RAW MATERIAL IN THE  
EVER GRINDING MILL OF  
NATURAL EVOLUTIONARY AND  
DEVOLUTIONARY PROCESSES:  
LACKING NATIONAL PURPOSE  
WHAT GOAL HAS PATRIOTISM







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